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JANUARY, 1927

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator*

THE BIBLE CHAMPION

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"In the Name of Our God We Will Set Up Our Banners"

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People who desire to be posted in regard to the present conflict should read these books.

ADDRESS

Frank J. Boyer, Publisher, Reading Pa.

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EDITORIAL

David James Burrell---A Good Man and True

ON the second inst., in a letter to us, Dr. Burrell wrote that he "wasn't feeling very well." On the sixth inst. the morning papers brought us word that Dr. Burrell died suddenly the evening before. A few days later Miss Dashill, Dr. Burrell's secretary, answered a letter we mailed on the fourth inst., in which she wrote: "Dr. Burrell's death is a great loss to the world, but he is not dead, for his influence continues. He died so peacefully, sitting in his chair, he just stopped breathing. We shall miss him terribly, but we could not wish him to live, for he wanted to go."

He came; he lived four score and two years; he was translated. Youth says, with long life has Dr. Burrell been satisfied. Ten years ago, on his twenty-fifth anniversary as a minister of Collegiate Church, Dr. Burrell, then more than three score and ten, took for his text, "We

pend our years as a tale that is told."

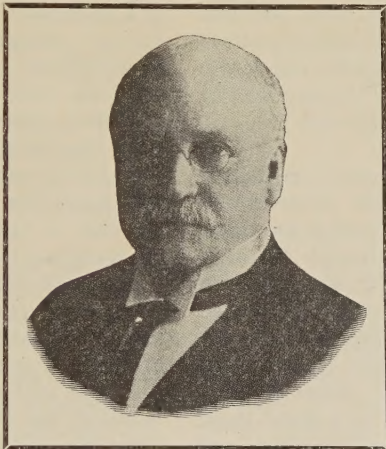
Dr. Burrell is the fifth one in our editorial family to be translated since the present publisher took over the Champion, only a little more than eight years ago. They are Dr. Hamilton, Dr. Wright, Dr. Townsend, Dr. Bates, Dr. Burrell, each a tower of strength in his time.

The first call of the Collegiate Church came to Dr. Burrell in 1890, and he came to look over the field. It chanced that Mr. Moody, with whom he worked in Chicago, was then holding meetings in New York. The two drove together to the railroad station. The streets were thronged with people and Mr.

Moody said: "Look at them—people, people! What a city of immortal souls! And there is a church in the very center of it that wants you. What a coign of vantage for a man with a sickle. What would you do? Decline a call like that? Oh no! Pray it over again, and the Lord guide you."

After much prayer, however, he decided to remain in his western parish. But a year later

the second call came and he decided to accept it. The text for the first sermon in Collegiate Church was from John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." He intended that this evangelistic sermon should strike the keynote of his ministry among this people. His first welcome to New York came in this fashion: "I condole with you on your entrance into a church which was aptly de-



scribed by one of the prophets in olden time as 'that people whose strength is to sit still.'"

He had preached in the west to "standing room only." In his new parish conditions clearly indicated he had assumed no easy task. Morning congregations numbered less than two hundred, and he described the evening audiences as a "baker's dozen."

In 1891 there were 1,828 members on the roll of the Collegiate church; today there are approximately 6,000. In 1891 the sum total of the contributions were \$35,968.79; the annual contributions now are above \$110,000.00. The church is now supporting four missionaries—two foreign and two native.

From a straggling handful this congregation grew until they overcrowded the spacious auditorium, and since May, 1891, Dr. Burrell has been a leader in the outstanding civic and religious enterprises of the Kingdom. He wrote many books, presided over great assemblages, and received high honors, but always he arose from his knees. His messages were simple, and he never swerved from the directness, the completeness, the utter passion of his loyalty to God's Word and plan.

Dr. Poling, assistant minister of Collegiate Church, answers the question, "Where may Dr. Burrell's power be found?" in these words: "In the study of Collegiate Church is

an old red pillow, worn through on the one side. Often it has been found upon the floor still bearing, clearly defined, the print of the Senior Minister's knees. Here lies the secret of what the speaker is convinced is the most distinguished pulpit career in the history of Manhattan."

In the last few years Dr. Burrell has sent us copy enough for the CHAMPION for many years. In this way he still will speak to us. He has left us—for a little while! He has earned his great reward, but the work must still go on! Willing hands from another source will surely come to our help!—F. J. B.

A Tribute to Dr. Burrell



OUR good friend and associate has passed on to a better world. He was a kindly and gentle man, one who loved all his fellowmen, a true friend of those who knew him best. Yet he was a Nestor in defense of the faith.

Everyone knew where he stood. He was like David of old who said, "I believed, therefore have I spoken." He always spoke and wrote out of the fullness of his heart. It may well be said of him, he believed what he said, and said what he believed.

But he was not always polemical; indeed, he wrote much more in the purely positive vein than in the apologetic way (using the term "apologetic" in the scientific sense). In many of his writings he simply took the Christian system of truth for granted, and then applied it to the edification and comfort of believers. And that, we take it, is the best way for the majority of Christian believers. Some of us do a great deal of debating. It is a good thing that there are capable evangelical men and women who can and do use so effectively the purely positive and constructive method. Dr. Burrell was a many-sided man, and therefore he was able to use both the constructive and polemical methods.

Dr. Burrell was for many years a great help to me personally, before I had entered the arena of conflict. I had some of his books in my library when I was a comparatively young minister in the pastorate, and I received much stimulus and encouragement from them in my pulpit and pastoral work. More than one sermon was suggested to me by something I read in his cogent books. In these latter years I have received much valuable aid in my teaching of Christian Apologetics from his book, "Why

I Believe the Bible," which is one of the most forceful presentations of the reasons for accepting the Bible as God's holy and inspired Word that I know.

Our good friend had the spiritual mind. He knew Christ directly. He had an experience of Christ and His truth and saving grace. He was no stranger to the Third Person of the Holy Trinity. The new birth—ah! he knew what the new birth meant. The language of the Holy Spirit was not a foreign tongue to him. For that reason he had assurance of pardon, truth and salvation in his own soul, and that made him a stable Christian, an edifying preacher, a faithful and effective pastor, and, on occasion, a strong defender of the faith.

We shall miss him. It grieves us to think that his cheery letters will come no more to our desk. No longer will we have the pleasure and privilege of counselling with him relative to the kingdom of God and the best method of advancing the cause of Christ. It makes us sorry to think that soon his name will no longer appear in the list of our fellow-editors of this magazine.

But, as we have said, he has gone to a better world. He is happier now than erstwhile. Thus we need not sorrow as those who have no hope. We wonder what great light and knowledge have broken into his great soul since he entered the sphere where men no longer "see through a glass darkly," but where they "see face to face." Our comfort is that some day our fellowship shall be renewed in "that better land," and that then and there it will never be broken for ever. The comfort we have for ourself is just as available for all his loved ones whom he has left for a while in this world of mingled joy and sorrow.—L. S. K.

Dr. Burrell, Proclaimer and Defender of the Faith

By William Phillips Hall, Riverside, Connecticut

WHEN I read, in my morning paper the other day, the statement that David James Burrell was dead, I said to myself, "No, that is not true; his physical body is doubtless dead, but he, in his spiritual being in Christ, never has died and never can die."

Dr. Burrell was born of godly parents at Mount Pleasant, Pennsylvania, August 1st, 1844—eighty-two years ago. He graduated from Yale College, with the degree of A. B., in 1867. Ten years before this he was converted, in the great revival of 1857, and consecrated himself and his life to the great work of the Christian ministry.

In 1870 he graduated from Union Theological Seminary in New York City, and began his ministry as a missionary in Chicago, in 1872, and continued as such until 1876. It was at this time that he became acquainted with Dwight L. Moody, and that acquaintanceship, which ripened into a warm friendship, continued until the day of Moody's translation in 1899.

In 1876 he became pastor of the Second Church, Dubuque, Iowa, and continued there until 1887. From 1887 to 1891 he was pastor of the Westminster Church of Minneapolis, Minnesota.

In 1891 he became minister of the Marble Collegiate Church in New York City, in which pastorate he continued until the day of his death, thirty-five years later.

He received the degree of D.D. from Parsons College in 1833, and from Rutgers College in 1916. The degree of LL.D. was conferred upon him by Hope College in 1900. Dr. Burrell was deeply interested in the work of Christian Endeavor, and for many years was a trustee of the United Society of that great movement. His worthy successor, as minister of the historic Marble Collegiate Church, Rev. Dr. Daniel A. Poling, is also President of the United Society of Christian Endeavor, and of the World's Christian Endeavor Union.

Dr. Burrell was President of the Hebrew-Christian Publication Society of New York City for a number of years, and was always deeply interested in God's ancient people. The temperance movement also enlisted his sympathy and active support, and for many years he was President of the Anti-Saloon League of the

State of New York. He was also a trustee of the Biblical Seminary in New York City; and was one of the incorporators of the American Bible League, in 1903, a director of the same, and an editor of the League's official organ—first called *The Bible Student and Teacher*, and afterwards *The Bible Champion*—from the very beginning up to the time of his translation. He was a firm believer in the orthodox Christian faith, and as a defender of that faith, both on the platform and through the printed page, he had few equals.

In 1896 he became actively interested in the work of the American Tract Society, and for many years was its honored Vice President. He was also deeply interested in the Lord's Day Alliance, and one of its leading officers.

Dr. Burrell was the author of many books, among them being, *The Religion of the World*, *Hints and Helps*, *The Gospel of Gladness*, *Morning Cometh*, *The Religion of the Future*, *Spirit of the Age*, *The Early Church*, *God and the People*, *The Gospel of Certainty*, *The Unaccountable Man*, *The Church in the Fort*, *The Wonderful Teacher*, *Christ and Progress*, *The Verities of Jesus*, *Teachings of Jesus Concerning the Scriptures*, *Evolution of a Christian*, *The Home Sanctuary*, *The Old Time Religion*, *The Cloister Book*, *Why I Believe the Bible*, *The Resurrection and the Life Beyond*, *Paul's Companions*, *Paul's Letters*, and many others.

In public address he was clear, convincing, epigrammatic, and of rare oratorical gifts and graces. He was a true minister of the Lord Jesus Christ, and a winner of souls. He exemplified, to an eminent degree, the great power and spiritual attractiveness and effectiveness of a truly Biblical ministry.

He was greatly blest in his devoted wife, Clara De Forrest Burrell, whom he married in 1871, and who contributed no small part to her distinguished husband's marvellous ministry and great Christian usefulness. His children, whom he dearly loved, have always been an honor and joy to their father, as they were to their beloved mother during her lifetime.

This, on account of the limited time for its writing, is necessarily a very incomplete sketch of the life and ministry of our departed brother in Christ, David James Burrell, D.D., LL.D., great minister of our Lord Jesus Christ,

and man of God. He has finished his course, he kept the faith, and we may be sure that he has already heard the heavenly welcome from

the lips of his dear Lord, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—*William Phillips Hall.*

The Investment of Personality

I. The Value of the Individual.



SELF consciousness and reflective thought are distinguishing characteristics of personality. That which enables one to say confidently and assuredly "I am," constitutes personality. This lies at the basis of conscience and self-determination. Nothing in connection with individual life is more sublime and withal more overwhelming than a sense of personal ability and accountability. Herein lies the worth of the individual to God, to humanity, and to Himself. It is in the moral nature that we find the highest human values.

Life is held sacred in proportion as man's relation to God is understood and emphasized. Until the coming of Jesus Christ human life had never been evaluated at its true worth. The slaughter of multitudes in battle was accepted as a matter of course, and the master slew his slave with as little compunction of conscience as he would slay a cow or a sheep. Jesus taught the sacredness of life by emphasizing the worth of the individual to God and to himself.

It is to the doctrine of the incarnation more than to any other fact of history or truth of Revelation that we owe the new appraisalment of the individual. The incarnation reveals the possibility of the divine in dwelling in human personality. It declared once and forever that each individual is an opportunity for the incarnation of sacred truth. It is evident that the whole conception of human life is changed by the Christian viewpoint. It pushes back the horizon, immensely widening life's area. It broadens the scope of life's activities and immeasurably heightens the possible reach of the individual in achievement.

The soul is the arena of great conflicts. In human personality we find the real battlefield of the ages. Here character is tested and here victories are joyously realized or defeat is tragically experienced. The daily struggle against the enemies to virtue and honor and progress rarely find a complete record on earth, but they represent the intensest and most significant of all life realities. Heroes there are who receive no public recognition, yet they are decorated by an invisible hand and receive a coronation more enduring than crowns of gold and silver.

Walter Albion Squires, B. D., in his *Psychological Foundations of Religious Education* very effectually disposes of the contentions of the mechanistic psychology, and by irrefragable logic, shows that all mechanistic theories of the universe, and especially of the human mind, are utterly incapable of dealing with matters of the soul. Being under the domination of materialistic conceptions of the universe, they are utterly unrelated to Christianity and indeed to all theistic conceptions of human life, as related to God.

Nothing is more accountable for the low morale of our time than the false teachings of educational institutions in their naturalistic philosophies, and their mechanistic and anti-supernatural ideas and ideals. Leaving no place for accountability, and absolutely repudiating all thought of a day of judgment, they leave men and women free to follow impulse to its last limit. The result is rebellion against all restraints and all law. Unhindered self-indulgence goes under the name of self-expression and self-realization, with the result that the basest impulses dominate the lives of multitudes.

II. Personality the Chief Factor in Imparting Truth.

Life is a vast school. The world is one immense university. Every leaf is the page of a book that is never closed. Innumerable teachers seek to instruct us. Nature is aglow with immortal truth and every page is illustrated and illuminated. He or she is a dull scholar who does not grow wiser with the passing years. Lessons innumerable are forced upon our attention. We are simply compelled to think if we keep eyes and ears open.

But the supreme factor in imparting truth is personality. Facts and figures may interest us without moving us. It is not until truth is incarnate that it gets a grip on the soul. Precepts may be learned and yet they may no lift. Admonitions and exhortations have their value. Lessons learned increase knowledge but do not always make wise. We may not dismiss without due meed of praise the educational methods of our day whereby youth become rich in a knowledge of the accumulated facts of history, discoveries of science, theories of philosophers, and the records of revelation.

We live in a time of boundless opportunity. nevertheless, the communicating of vital life-giving truth requires more than the written word; the illuminated page. It is when truth heart beat and temple throb, when it moves long men a living reality, that it arrests attention, commands recognition, compels decision.

This is forcefully illustrated in Jesus Christ. There had been for generations an exhortation to obedience to law. The world had heard manifold religious injunction and admonition by precept, parable and proverb had been tried to lay hold on God.

But its indifference declared the utter inefficiency of precept without example.

Jesus came. He exemplified every utterance on his lips. He lived the life He commended. He taught by His sanctified personality the existence of the Christian Graces. He compelled men to pause and look in admiration and wonder. Here was at last a teacher whose every word had its counter-part in life. Every demand of the law at last met. Every highest ideal of the Christian Consciousness realized in that matchless life. The world had at last discovered the Great Teacher not only, but the art of teaching.

The effective teacher is such because of personality. There is a subtle something, which permeates and surrounds and which carries a powerful influence from each of us to every other around us.

III. The Investment of Personality Inevitable and Imperative.

We are commanded by every consideration of human progress to invest personality judiciously and economically. Waste is sin. Whether we will or not we are investing self in life's activities and enterprises. We are expending the most sacred of all treasure sometimes prodigally, and we ought to know whether our investments are worth while or not. There is a law of increase with which we have to reckon. There is no such thing as chance. What we invest we sooner or later discover to have been wisely or wastefully used.

Is it worth while? This is a legitimate question with respect to all of life's activity. There is no lamentation more pathetic than that over expenditure of God-given energy in a wasteful or careless manner so that we are commanded to say after years are past, "Life has not been worth while."

Is it worth while to put sunshine in place of shadow, wisdom in place of folly, truth in place

of error, hope in place of despair, courage in place of fear, and life in place of death.

We are urged by human destitution to help the dependent. It is required of us that we lift the burdens from the overborne and the weary. Never were there so many appeals and opportunities calling for response. It is not enough to give advice. It will not do to rest back upon even a generous material, charity. What this great hungry, unhappy, world needs most is not yours but you.

IV. Lives Worth While.

A study of biography and autobiography is both interesting and instructive. We would make fewer mistakes if we read more biography.

The Old Testament Scriptures abound with illustrations of the theme. There is something irresistible about personal concentration and consecration. It was self-investment which elevated Joseph from prisoner to Prime Minister. Moses became a deliverer of his people when he offered himself on the altar of liberty for his countrymen. Jeremiah, the seer of Ananias, a statesman and a prophet, compelled the recognition of kings by his mighty personality. Nehemiah the restorationist, hazarded life in his sacrificial self-investment. He accomplished the seemingly impossible as he inspired the people with the sacrificial love he manifested for the City of his Fathers.

The whole history of the Apostolic church is eloquent in its tribute to the power of truth incarnate. These men were greater than anything they could say. They were living witnesses of the power of the Gospel of Christ. They did things. "These that have turned the world upside down have come hither also." This was the testimonial unwittingly offered by their enemies.

The enslaved Cappadocian youths were imbued with the Apostolic Spirit and when carried into the forest fastnesses, so lived Christ that people admired and loved them. From them came the great leader and teacher Ulphilas, and thus the Goths were Christianized.

St. Patrick, Ireland's Patron Saint, was, as a mere youth, walking by the Sea. He was captured, transported, converted through a beautiful personality and then himself became the most potent influence of his day.

Howard was elected to the office of Sheriff. He saw the wretched condition of European Prisons. He threw his whole personal influence on the side of reform and his name has been a synonym for mercy and justice.

A beautiful girl sees the degradation and the oppression of her fellowmen and her heavenly voice is consecrated to the task of lessening the bitterness and the woe of imprisoned men and women, and what she did will live through time and eternity. That girl was Florence Nightingale.

A man who had gone to very depths of sin came to himself through the sacred influences of this sweet Christian personality. He was arrested in his wickedness, his life transformed, and New York awoke to discover one of the most Christ-like men who had ever walked her streets, in Jerry MacCauley.

In Legislative Halls and in the Temples of justice, in University and Church, in the marts of trade and in the social circle, the controlling thing is personal influence.

V. Investment for a Career.

Motive is all determining. Not the thing you do but the why of your action determines its merit or demerit. Ambition imperils. We urge youth to ambition without discriminating. Ambition is likely to be selfish. It moves on horizontal lines. Aspiration climbs but ambition crawls. Aspiration respects the rights of all other aspirants. Ambition sees the goal but tramples on all that stands between itself and the goal.

One of two things will govern. You will invest for a career, or you will invest for a cause. Among people who do things, one of these two objects dominates all else.

Invest for a career, and you will have ambition without aspiration. In J. M. Barrie's book in which the character of John Shand is portrayed, you remember how while yet a mere lad, John Shand became imbued with the idea that he might and must have a career noteworthy and illustrious. He bent all energies to this end. He thought of nothing else. He worked for nothing else. He compelled everything to serve this end. He won. He became a member of Parliament. He gained a reputation. He rose to distinction. He was too blinded by his ambition to recognize that the secret of his fame and his reputation was the wisdom of his wife.

When Lady Sybil seemed to offer him a chance for further promotion through marriage, he was so blinded by his personal ambitions that he was ready to sacrifice the sweet little scotch wife who had supported him every moment by her encouragement and her wit and wisdom. He became involved in a most unfeeling and unrighteous plot to put away the

faithful companion of years and attach himself to a gilded butterfly who fortunately soon wearied of him.

He came to himself and in fitting penitence sought restoration to his former place in the affection of his wife. This illustrates the peril of setting out in life with a selfish aim. Your education is for investment. Will you invest it merely in a career? Are you concerned only to shine in society? Are you ambitious to make a name for yourself merely for the sake of renown? Are you ambitious? If so, pause and think of the wrecks of time which ambitions have made. There is a higher ground for action. There is a better motive.

VI. Investment for a Cause.

The most glorious career is itself possible only when a passion for a Cause possesses the soul. It transforms personality. It charges with Divine fire and Divine force. It empowers for service. It enables nameless sacrifices without complaint. It was a "Cause" and not a "Career" that led Luther to the Imperial Diet. It was a cause that inspired Savonarola and Garibaldi. It was a cause that led men and women to endure deprivation and untold suffering in the great Civil War.

Garrison and Phillips and Lincoln; what inscribes their names in the Temple of Fame? Passion for a Cause.

No matter what the vocation, this is the Christian motive.

You may select any one of a multitude of vocations and yet be governed by this highest motive. The cause of humanity should command you. This cause of humanity finds its best expression in that cause which is above all causes, viz., the Cause of Christ. It is the all-inclusive Cause. Every great movement looking to the betterment of the world is a "Cause." If you sing, then sing for a Cause." If you teach still let it be for the purpose of enlightening, elevating your fellow-men.

All of the really great enterprises of the past centuries have been "Causes" resting on human pillars.

It is easy to detect whether or not sordid considerations are uppermost. We bow with reverence before the soul imbued with the spirit of Jesus. Opposition dies and enemies are defeated when a "Cause" has enlisted, absorbed, commanded, until thrilling and quivering with a truly Divine Life, a man or a woman stands forth championing justice, righteousness and truth.

II. An Empowering Personality must be in Touch with God.

In the face of tremendous tasks and hot temptations, our call for power is urgent and persistent. We must have it or fall. We must have it or fail. God is in His world personally and paternally. He has a plan and a purpose for each child of humanity.

The great secret of success lies in finding the plan and following it. To parallel the plan of the Infinite is to insure coronation. To swing out from our proper orbit is to fail. Harmony with the Divine will insure adequate power. Nothing else will give it.

Contact with God insures renewal and re-vigoration. The slightest insulation prevents the battery from contributing its power.

Absence from God is destitution, weakness, ignorance, death. Contact with God sympathetically is power and peace.

Conscious power is the destroyer of fear. Fear is our greatest enemy, save sin.

An empowered personality is the mightiest factor in human progress. Nothing can discourage one who feels the Infinite.

A firm and unalterable faith in God's Word and an abiding fellowship with Jesus Christ will glorify and effectualize personality and nothing else will. Of all realities not one is weighted with more significance than the word *Regeneration*. The new life in Christ Jesus is a living beatitude.

The Christian Minister above all other men must be sure he has experienced that wonderful transaction with God which the Bible calls the new birth. Until I know I am saved no persuasions of mine will be very effective. Holy boldness marks the personality charged with redemptive passion. The Holy Spirit is the one and only real dynamic of the Church. Under the illumination of the Spirit the mysteries of the Word and the mysteries of life unfold and both the wisdom and the power for great undertakings are sure. A clear, untroubled vision of Jesus Christ as Redeemer, is the greatest need of the hour. There is no investment that brings such large returns as the investment of a consecrated personality in getting men and women to commit themselves to God, through Jesus Christ. It is the most fascinating work in the world.—A. Z. C.

The Day that Never Came

THE word "boast" in Hebrew is *halal*, which means literally to flatter or congratulate one's self. It is the same word that the King of Israel used in replying to Benhadad who, having besieged the city of Samaria, sent in this message, "Your gold and your silver, your wives and your children are mine: bring them out; for tomorrow about this time I propose to lay hand on whatsoever is pleasant to thine eyes." The laconic answer was, "Let not him that girdeth on his harness *boast himself* as he that taketh it off." In other words, "Don't be too sure: for there is no telling what may happen before tomorrow at this time. If you want my gold and silver, my wives and children, you had better come and fetch them now." (1 Kings 20:1-11.)

This was sound reasoning. And it was just as sound a thousand years later when the Apostle James wrote, "Go to, ye that say, 'Today or tomorrow we will go into such a city and continue there a year and buy and sell and get rich'; whereas ye know not what shall be on the morrow. For that ye ought to say, 'If the Lord will, we shall live and do this or that.' But now ye glory in your *boasting*." (James 4:13-16.)

And it is sound reasoning today: because tomorrow may never come. But suppose it does come, as it probably will for most of us, what sort of a day is it likely to be?

Tomorrow will be a new day. If "all the world's a stage," the night is a drop-curtain that falls upon the past and rises to usher in another scene. Look out of your window at daybreak and you will miss the familiar faces of some passers-by. Certainly the face of nature will be changed. New flowers will have blossomed in the night. The time of the singing of birds is come; the orioles are swinging their hammocks yonder in the trees. The things of yesterday have passed away; behold, all things are new.

Tomorrow will be a strange day. The morning will call us to the exploration of an unknown land. No traveller has ever been there before. When Leatherstocking set out toward the West he followed a trail; a trail that was faintly marked by moccasined feet; but there are no footprints here. God alone is acquainted with the future. Tomorrow is like yesterday to him; as it is written "From everlasting to everlasting thou art God!"

We may be confident, moreover, that tomorrow will be a *better day* than any that has

gone before it. Don't believe all that is being said, my friend, about the world going to the bad. For, notwithstanding the dismal aftermath of war, progress is an indisputable fact. Every time the world rolls around on its axis it rolls a little further into the light. Let the lone pessimist who sits down under a juniper tree, lamenting, "They have broken down thine altars and slain thy prophets so that I only am left, and behold, Jezebel pursueth even me," listen to the voice proclaiming, "There are yet seven thousand in Israel who have not bowed the knee to Baal!" The hands on God's dial never move backward. There are backward eddies by the margin of his river, but its current flows ever onward to the sea.

The air was heavy with an impenetrable mist when once our train halted at the Grand Canyon of Arizona, so that nothing was to be seen; but the Canyon was there just the same; and when the morning broke, lo, the half had never been told! The trouble is not with progress, but with our misty environment and with these blinking eyes of ours. The mountains are always full of horses and chariots. Lord, open our eyes that we may see!

Tomorrow will be *the Lord's day*. We rightly speak of Sunday as "the Lord's Day" because he has made some singular reservations respecting our treatment of it; as it is written, "The Lord blessed the Sabbath day and hallowed it," that is, set it apart for holy uses. But, in a very real sense, every day is his day, because he made it and therefore has a proprietary right in it.

He is not subject to the limitations of time, but lives outside of it. Time is his creature; as really as the earth or the firmament above it, or the beasts of the forest and the fowls of the air. His trademark is on every moment of every day. If we reach tomorrow we will find him there before us, the Owner and Supervisor of it. And we shall take our places in the bread-line as usual; expecting him to provide our meat in due season; *as a matter of course*; for "the eyes of all wait upon him."

Nevertheless, though tomorrow will be the Lord's day it *will be ours also*; that is to say, *in trust*. Like the breath in our nostrils and our daily bread it will be ours with an injunction: "Occupy till I come." We shall enter upon it, precisely as if it were a furnished house of his, provided with all conveniences, to be occupied as a leasehold with due care for everything in it. There must be no waste, no damage, no carelessness, for we are "tenants at will." It behooves us, therefore, to make the best possible use of it; so that we ourselves may

be served by serving God. Wherefore,

"Not enjoyment and not sorrow
Is our destined end or way,
But to act that each to-morrow
Find us further than today."

Tomorrow will be a *short day*. Were we stretch it out from midnight to midnight should have no more than a paltry four hundred and forty minutes for the business hand. A rope of pearls; and every pearl more precious than the gold of Ophir! Yet these are those who speak of "killing time." Murder most foul! And others waste it like a dawdler in "As You Like It."

We should gravely question the sound sense of a father who gave his child a valuable watch to play with; and, by the same token, we must be sure that an all wise God never meant us to waste a single hour of what Carlyle calls "the illimitable silent, never-resting thing called Time." For the issues of eternity are involved in it.

But short as tomorrow may be, it will also be a *long, long day*; because we shall never have the last of it. "God requireth the past," wrote the wise man. The days will be summoned to give an account of themselves before him; and this day will appear in the procession to answer for what we have done with it. "So teach to number our days," prayed Moses, "that we may apply our heart unto wisdom." But how can we number our days?

"Summe up at night what thou hast done by day
And in the morning what thou hast to do;
Dresse and undresse thy soul; mark the decay
And growth of it: if, with thy watch, that too
Be down, then winde up both; since we shall be
Most surely judged, *make thy accounts agree*."

But, after all, tomorrow *will never come*. The man who lives expecting it is chasing a will-o'-the-wisp. When the morning dawn will only usher in another today. Always today; as if God's great chronometer were eternally ticking, "Be-wise-to-day!"

A young friend of mine, who had secured a copy of the first edition of Mark Twain's earliest book, asked him for his autograph on a fly leaf; and this is what he wrote: "My dears, let us keep all our to-morrows for work." Good humor that; and yet how true to many a wasted life!

"Tomorrow, and tomorrow, and tomorrow;
Creeps in this petty pace from day to day
Till the last syllable of recorded time;
And all our yesterdays have lighted fools the way
To dusty death."

What is the moral? *Live today!*

There are two people in particular to whom appeal. One is the man or woman who has been waiting, waiting, waiting for years to get at with God, until at length he has contracted the habit of putting off until tomorrow what he knows ought to be done today. The other is the indolent Christian who dreams and sees visions but never translates them into life. In such a case every day of postponement is a worse than wasted day. We used to write in our copy-books, "Pro-cras-ti-tion is the thief of time." *Cras* means tomorrow; *pro* means pushing life forward into and together they spell an endless and irreparable loss. The secret of a life well lived is *live today*.

It is recorded of George Whitefield that he lived as if every day were his last day. His health was always precarious; and at length, on returning from one of his evangelistic journeys,

it was evident that the end was drawing near. The people of Newburyport were gathered that night before his house clamoring to hear him. He was scarcely able to rise from his couch. "Wait until to-morrow," said his friends; "you will be rested and stronger then." "No," was his answer, "neither I nor they may be here tomorrow." He was helped to the balcony, where, with a friend holding a lighted candle beside him, he preached once more the unsearchable riches of Christ. The candle burned low, flickered and went out. They carried him back to his couch where he breathed his life away. Worn out! Every nerve and sinew worn out in the service of Christ: burned to the socket! Oh, is there any better way? Boast not thyself of to-morrow. There is no tomorrow. Let us crowd our lives into the here and now.—D. J. B.

An Important Survey

MOST thoughtful men of our times endeavoring to find the causes and remedy of the present conditions, are constrained to the conclusion that they are not found in the political or military or commercial or industrial, but in a low moral and spiritual situation. When we turn our eyes to this view, we are confronted with great and portentous movements which roll forth like mighty waves of ocean.

The first of these is the wave of crime. It is sweeping over all the nations and reaching its highest intensity in our own land. There is not one of the commands of the decalogue dealing with the relation of man to God and man to man, that is not either being neglected or trampled under foot. The Sabbath which protects man's right to rest and protects his freedom for communion with God, is being wilfully desecrated. Men of great intelligence, even of high standing in the Church, deny the very obvious statements of this law and have reduced the day and practice from a holy day to a day of self-indulgence, secular amusements or hard labor, with the result that the education of the people in religion and their development in a moral sense, conscience and righteousness are either being neglected or utterly destroyed. The Sesqui-Centennial in the city of Philadelphia is an outstanding example with its violation of the Sabbath, accompanied with its price fight and followed by its acknowledged failure.

Again, the sanctity of the home is being denied and ruthfully violated. The obligations of the marriage vow, civilly and morally, are being ignored and the teachings sent forth from some of our institutions of learning tend to regard marriage as an outgrown institution. This reduces the family, the highest of human relations, to a low and even animal basis. Human life has lost its sacredness. The relations of men manifest violence. Parents kill their children. Children kill their parents. Husbands murder their wives. Wives murder their husbands. Blood is shed between employer and employee: fellow-laborers grapple each other by the throat: riots break the peace of commonwealths. Arbitrariness appears in the officers of government and defiance retorts among the people.

These things are published in detail and are served at the breakfast table; they are perused by the commuters to the city; they are read by young and old in the retired places of the farm and forest. They are given out so commonly and constantly that they have become a matter of course and we cease longer to be moved by them. One writer, in speaking of this situation, says we have not had the like of it since the fall of Rome, and another scholarly, well-balanced and thoroughly non-pessimistic writer, in a public address before a large assembly of intelligent men, declared that the world has not seen the like since that dark night in which Christ came into the world.

Back of and causing this wave of crime

there is a wave of anti-theism. We do not say "atheism." Atheism does not go in waves; it indicates the derationalized and demoralized condition of the individual. Theism is the doctrine or belief in an extra-mundane, personal God, who created all things, sustains all things, and governs all things, and to whom we are all responsible. Not one of these elements can be omitted and theism be sustained. A very prevalent teaching today does not deny the existence of a God; but it does question his personality and denies his omnipotence and his government and providence in the world. The president of one of our leading seminaries declared that "we do not know that there is a God; but if there be no God, then there is no moral purpose in the universe, and we are simply adrift, we know not whither and we know not how. To avoid this awful condition we make a venture; we postulate that there is a God. This venture is our faith."

What is there to check man from crime and to keep him from confusion? A very cultured army officer reared by a most devout and godly Christian mother, a man attractive in every way, makes the solicitous inquiry, "Who knows there is a God?" A cultured Unitarian, well-read, of wide experience, and most acceptable in social and personal gifts, makes the assertion that Unitarians no longer believe in a personal God. Christian Scientists declare that God is principle and not person. The evolutionist regards God simply as an impersonal potency; and the general fear of God and sense of accountability to him seem to have well nigh departed from among men. With this state of things it is not so difficult to account for the world-wide wave of crime intensified in our own nation.

Back of this wave of anti-theism and causing it is the wave of anti-Christ. We do not say "the" Anti-Christ, for that refers to a particular person. But we refer to the spirit of opposition to the acknowledgment of Christ as God, Lord and King.

In Germany this anti-Christian spirit went so far as to deny the historicity of Christ. But while this, through its very violence threatening to upset all history, was rebuked and rejected, yet it developed a spirit which tried to make Christ an ideal man and not God. It sought to take the crown of glory from his head, the crown which he had with his Father before the world was, and tried to place in its stead a crown of tawdry tinsel.

This form of anti-Christ has permeated theological seminaries. It has stealthily pressed its way into the colleges of our land. It has

even intruded itself into some of our professingly evangelical pulpits. Every shade of thought and every manipulation of language has been used in order to idealize Christ as man and deny his eternal Godhead. But if Christ is not God, then no man can know God, for no man hath seen God, unless Christ be the revealer of the Father. If the claims of Christ are not true, if in seeing Christ we have not seen God, then the world can have no certain knowledge of God and no definite religion. Every man then makes his own god and orders his own religion, and we return to heathen idolatry, cultured or crude.

Back of this wave of anti-Christ, and the cause of it, is the wave of anti-Scripture. It determines to destroy faith in the Bible as the infallible revelation from God and the only rule of faith and practice. It places the seat of authority in man's religious consciousness, and so again every man becomes a law unto himself; the Bible becomes simply a fallible record of the experiences of certain men; it contains truth and error, right and wrong, evil and good, and it is for each man to decide for himself through his own conscience which is right and which is wrong.

If the Bible be not an infallible revelation from God, then we have no positive knowledge of Christ. He may be God, he may be man; each man determines that for himself, and each determines his own idea and conception of God, we are all adrift, and we walk in darkness and may pass over the precipice or walk on into fair gardens; we know not how or whither we are going.

It was the fashion for a time to attribute these evils to the World War as their cause, but we are now coming to realize that that which caused the World War is the real cause of the present-day evil and peril. It is one root with two branches.

One of the most deadly elements in the situation is a petrified indifference. With this fearful condition in the world-wide civilization of our time affecting every department of human life and working itself into every line of human activity and with this underlying cause of moral and spiritual confusion and darkness it surely is time that the evangelical church awoke to the necessity of a systematic presentation of the fundamental facts of faith and salvation.

At a meeting of earnest, faithful, evangelical ministers recently held in New York City after a protracted and careful review of the present problems, they unanimously decided that the first and absolute necessity of our time

as a return to devout study and teaching of the Word of God in our homes, in our Sabbath-schools, and in our pulpits, accompanied with most earnest and penitent prayer. They commended that meetings, conferences and conventions be held everywhere, with a view to this end, and they made special mention of the summer vacation Bible school. If these recommendations find a warm and cordial response in the hearts of the people, we may look for better things.

We must turn away from the mere idea of the Church as a business organization and re-

turn to the Biblical conception which makes her chief work that of a world-wide testimony. We must not consider the mere acquisition of numbers in membership as being the first and chief attainment for the Church, but rather the saving of souls to everlasting life and glory.

When we think of the instrumentalities such as pageants, the dance, the pool table, and other like agents now appearing in the Church, we cannot be much surprised at present conditions and results. We must return to Christ and his Word or a dark day will come upon the Church and the world.—D. S. K.

The Pre-existence of Our Lord



A CORRESPONDENT wants us to name a book on the above-named subject. We are not able to cite him to a single treatise on this one theological topic, and should be glad to have any of our readers name one if they know of such a work. Of course, we referred our friend to a number of works that treat this theme along with other fundamental doctrines of Christian theology. Perhaps there are others who would care for such information.

Canon Liddon's classical work on "The Divinity of our Lord and Saviour Jesus Christ" contains a masterful presentation of the doctrine of pre-existence, since he upholds the deity of Christ. Special attention is also given to the pre-existence of Christ in Dr. H. R. Mackintosh's profound treatise, "The Doctrine of the Person of Jesus Christ." This theme is also treated in Dr. H. M. Relton's capable and evangelical book, "A Study in Christology," the suggestive sub-title of which is "The Problem of the Relation of the Two Natures in the Person of Christ." No less effective is the treatment of this doctrine in James Orr's valuable work (which the deniers could by all means read), "The Virgin Birth of Christ." The index should be consulted for references to the pre-existence of our Lord. Principal Forsyth, in his great standard work, "The Person and Place of Jesus Christ," devotes Chapter X to our topic, treating it most archly, and also gives further arguments in the subsequent chapters with these titles, "The Kenosis or Self-Emptying of Christ" and "The Plerosis or the Self-Fulfillment of Christ." A few years ago (1916) Dr. L. G. Mylne published a monumental work entitled, "The Holy Trinity: A study of the Self-Revelation of God." In several of his chapters he neces-

sarily deals with the doctrine of pre-existence. Of course, all the great works on systematic theology and the history of doctrine also treat of this precious doctrine. Among them we may mention the following authors: Hodge, Alexander, Shedd, Henry B. Smith, Heinrich Schmid, C. E. Luthardt, Henry E. Jacobs, Milton Valentine, C. E. Lindberg, E. Y. Mullins. In fact, all evangelical theologians who have written on the several doctrines of the Christian system have treated our doctrine with more or less thoroughness.

After these references to human authors, it may be well to set forth briefly the Biblical teaching on this important thesis. Let us examine a few of the most outstanding passages that teach the doctrine either explicitly or implicitly. Sometimes an implicit teaching is even more impressive than is the explicit teaching, because the former method takes the doctrine for granted without making a conscious effort to set it forth.

First, we cite the message of the angel of the annunciation to Joseph when he appeared to him and told him to have no hesitation about taking Mary to wife (Matt. 1:23). From the context it is evident that the language is that of the angel. Quoting from Isa. 7:14, the angel said: "Behold the virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel; which is, being interpreted, God with us" (American revision).

That means that the babe which was to be born in Bethlehem of the Virgin Mary was to be called Immanuel. This becomes most wonderful when we analyze the word. It is from the Hebrew, and is composed as follows: *Immanu*, with us, and *El*, the first syllable of Elohim, which is the first Old Testament word for God. Now go back to the first verse of the Bible and read: "In the beginning God

(Elohim) created the heavens and the earth." Thus the little Babe of Bethlehem, who grew to be a man and came to save the world from sin, is identified by the angel of God with the Creator of the universe. If that does not imply the pre-existence of the Son of God, no amount of evidence can prove anything. It might be added here that, if Christ is what the gospel of Matthew represents Him to be, He is an adequate Saviour of the world. If He is not divine in the sense of Deity, the world has no Saviour at all. We must take our choice.

Our holy doctrine is also proved from the first chapter of the gospel according to St. John: "In the beginning was the Logos, and the Logos was with God, and the Logos was God." This is the literal translation. Goodspeed, Moffatt and Kent do not translate this passage literally, but gloss it according to their subjective ideas. Thus do some Modernists tamper with the Holy Scriptures.

Our gospel, continuing to speak of the Logos, says: "The same was in the beginning with God. All things were made through Him; and without Him was not anything made that was made." Then, passing to the 14th verse, we read: "And the Logos became (*egeneto*) flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." This is quoted according to the American revision, except that we have omitted the parenthesis, which, to our mind, is entirely unnecessary, and of course is not in the Greek.

Now let us analyze: "In the beginning was the Logos." That means that the Logos was already in existence at the beginning of time, no doubt referring to Gen. 1:1. If so, that means His pre-existence before He became incarnate according to verse 14. "And the Logos was with God." This shows that in the beginning the Logos was existent with God the Father; yet is some way a distinction is to be made between Him and the Father. That distinction is afterward shown to be the distinction of personality in the sense of self-conscious being. Here again we have the pre-existence of the Son of God.

Further: "And the Logos *was* God." Certainly God must have existed before He created the universe, and if the Logos was God, it implies His pre-existence. Moreover, this sentence proves that, while in one way there was from eternity a distinction between the Son and the Father, in another respect they were identical. Taking the whole Biblical teaching on this doctrine, we cannot help arriving at the conclusion that God is a Trinity,

constituted of three different persons, but possessing the same divine substance. Thus human individuals possess different psychic or spiritual substances. Not so the triune God: in Him the three divine persons all possess all the riches and glory and majesty of the whole divine nature and being. "Of glory equal, of majesty co-eternal." In the eternal depth and wealth of the divine Being there are three *foci* of self-consciousness instead of only one, as in us limited human beings. All of this means that the Son of God in His divine nature and in His self-conscious personality existed before He "became flesh and tabernacled among us."

Note also: "All things were made through Him, and without Him was not anything made that was made." Here even repetition occurs in order that no one should misunderstand the doctrine. If nothing was created without the Logos, then He must have existed before the creation of the universe, and therefore before He was born of the Virgin Mary in Bethlehem. If His human birth was at the beginning of His existence, all these passages have no meaning; but if Christ was the eternal Son of God, they become both luminous and glorious.

Verse 14 takes up the term Logos of the first verse, and says He "became flesh and dwelt among us;" thus identifying the pre-existent Logos with Christ our Lord. In other words, "became flesh," means that the Logos at that moment in time took upon Himself human nature. He, the divine person of the Son of God, did not assume a human person for He was a person from eternity; but He assumed human nature, permitted Himself, in utmost condescension and self-surrender for our sakes, to be ensphered in our human nature, so that He might be under the law and thereby redeem them that are under the law. It is all most glorious and comforting.

Another relevant passage is John 17:5: "Now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

This gives us the whole blessed doctrine. It implies the pristine glory of the Son with the Father before the creation; then His humiliation in taking on human nature; then His ascent to the glory from which He came down, and which He had relinquished during the time of His humiliation.

In verse 3 of the same chapter Jesus, addressing the Father, said: "And this is life eternal, that they should know thee, the only true God, and Him whom thou didst send."

Jesus Christ." How could the Father have "sent" Christ into the world if He had no existence prior to His human birth in Bethlehem of Judea? Read this (John 3:17): "For God sent not the Son into the world to judge the world," etc. Note this (John 17:8): "For the words thou gavest me I gave unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." Verse 18: "As thou didst send me into the world, even so sent I them into the world." Verses 21, 23 and 25 each declare that the Father "sent" the Son. What do all these passages mean but the antecedent existence of the Son of God? Who can overcome the argument here (John 8:62): "Does this displease you? What then if you were to behold the Son of man ascending to where He was before?" The phrase, "the Son of man," as here used, proves that the person of the Son of man and the Son of God is the same divine person who dwelt from eternity with the Majesty on high.

Paul teaches the same doctrine: "He that descended is the same also that ascended far above all the heavens that He might fill all things" (Eph. 4:10). A passage like the following implies the pre-existence of Christ: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich" (2 Cor. 8:9). This could not have been said of Him during His earthly life, but can apply only to His re-


linquishing the use of His glory and majesty during His humiliation. Livingstone's self-abnegation in going to live with the negroes of darkest Africa affords a human example of what the divine Son of God did in man's behalf while He tabernacled with us here in human form.

We have the same blessed teaching in the Philippian passage which says of Christ that, although He "existed in the form of God," "emptied Himself," "humbled Himself," "took the form of a servant" (Phil. 2:5-8)—expressions that can be applied only to a person who had an existence prior to His "being found in fashion as a man." Surely He could not have been in the form of God according to His assumed human nature.

Of course, this does not mean that the divine nature or substance was emptied and humbled, for that would have been impossible, seeing that the three persons of the Trinity possess that nature; but the *person* of the Son in distinction from the *persons* of the Father and the Holy Spirit, was humbled in and through His assumed human nature in His humble and sinful environments and in the presence of the scorn of men.

Thus we believe that the pre-existence of the Son is clearly taught in the Holy Scriptures. Those who reject the doctrine reject, therefore, the teaching of the Bible, and thus they have nothing but a rationalistic basis for their views; and such a basis has always proved unsatisfactory.—*L. S. K.*

The Champion's Inheritance

N intimate friendship existed between Dr. William H. Bates and the writer for some years. But it would seem, from observations we made, many others laid claim to close friendship with him, for not a few wrote us of their esteem for dear Dr. Bates. We kept up a regular correspondence, and such letters as he did the gift to write! Serious? Yes, he could not have been more serious in his pulpit—and he was serious when in his pulpit; his sermons indicated this. Witty? Yes, very! A letter in the mail from him always had the right of way. Often, alone in our sanctum, we had a hearty laugh over what he wrote. And his letters were always full of encouragement and cheer. Dr. Bates had great concern for the CHAMPION and its future and made great sacrifices for it. Before he was translated, two years ago, he directed his family to forward his manu-

scripts to the CHAMPION for future use. We have shared this treasure with our CHAMPION family for two years and have plenty for many more years. One of our staunch friends wrote us some time ago he considered Dr. Bates' posthumous articles fully equal to those that appeared before he died.

We acquainted Dr. Burrell of Dr. Bates' kindness and, reading between the lines, he promptly sent us a great quantity of material for future use in the CHAMPION—and with as hearty cheerfulness as he ever sent us anything.

It is with a sense of deep grief we must now drop the names of these two great men from our list of Associate Editors. But they will continue to do good. The material we have is so timely, in view of the present situation in the Christian church, that we feel justified in using it as we feel it will be profitable to our CHAMPION family.—*F. J. B.*

The Sign of the Prophet Jonah

"Observing Lying Vanities."



Now come to the concluding words of Jonah's prayer:

"They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving. I will pay that that I have vowed. Salvation is of the Lord."

The result of all the sufferings of the Redeemer is stated in two words: "*Salvation (is of) The Lord.*" Salvation is His own work, accomplished in His own way, for His own eternal glory and praise. Being His very own, and having been secured at His own cost, He can righteously bestow it upon whomsoever He will—even upon the least deserving. So "*the grace of God bringing salvation hath appeared unto all men.*" For God hath concluded all under sin that He might have *mercy* upon all. It is written of the Lord Jesus Christ that He not only "*made peace by the blood of His Cross, but also came and preached peace to you which were far off*"—i.e., Gentiles—"and to them that were nigh"—i.e. Jews (Eph. 2:17).

The figure of this is seen in the preaching of Jonah, after his resurrection, in the great Gentile city of Nineveh, foreshadowing the ultimate conversion of all the Gentiles upon whom the Name of the Lord is called (Acts 15:17).

But alas! "They have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?" Many, in the stubbornness of their hearts and wills reject the salvation of the Lord. They will not believe His word, they will not believe that their situation is so desperate as to require blood-redemption and salvation by the sacrifice of the Son of God. Such are they who prefer to listen to the seductive voice of modern religious culture, setting forth in agreeable tones and choice language the ancient Satanic lies. These are they, who, observing lying vanities, forsake *their own* mercy. God is "*rich in mercy,*" and now the stream of mercy that flows from the Cross of Calvary is sufficient for all. It is "*their own,*" if they will have it. For all that God has done in His dealings with mankind has been with this object, namely, "*that He might have mercy upon all*" (Rom.2:32). Why then do men forsake their own mercy? What blindness! What infatuation!

There are multitudes to whom, even from

infancy, the truth of the death and resurrection of the Lord Jesus Christ and what it means to perishing sinners, has been proclaimed again and again, but upon whom it apparently makes no impression whatever. The prophecy now before us gives us but one reason why men forsake their own mercy, namely, because they "*observe lying vanities.*"

The word "*vanities*" is used by the Spirit to describe such things as men put confidence in, other than the living God. The prophet Jeremiah asks, "*Are there any among the vanities of the Gentiles that can cause rain?*" (Jer. 14:22). Innumerable are the things, real and imaginary, creatures, demons, fabled beings, lifeless images, etc., in which the Gentiles have had confidence. All are "*vanities.*" Not one of them can do so simple a thing as to cause rain. How, then, can they help those who are under the power of death?

David says, "*Thou hast redeemed me, O Lord God of Truth. I have hated them that regard lying vanities; but I trust in the Lord. I will be glad and rejoice in Thy mercy*" (Ps. 31:5, 7). God is the "*God of Truth,*" the living and true God. All other grounds of confidence for men are "*lying vanities.*" Whatever help they may offer is a delusion. They who trust in anyone or anything but the living God are deceived. Men are in our day regarding lying vanities as much as in any past age. Among the civilized peoples, men are, for the most part, trusting in their own latent powers to cope with and to overcome the recognized evils that are in the world. Confidence is placed in Science, Political Reform, Progressivism, Socialism, Advanced Theology, Women's Suffrage, Eugenics, Birth Control, The League of Nations, The "*Spirit of Locarno,*" and what not. And the latest and grossest of all the lying vanities that the father of lies has foisted upon his deluded human victims is Evolution, that wonder-working deity of Liberalism, which seems to me, from all the circumstances of the case, to be the particular thing that was in the apostle's prophetic vision when he foretold, concerning those who would not receive "*the love of the truth,*" that they might be saved," that God would "*send them strong delusion, that they should believe the lie*" (2 Thess. 2:10, 11, Tr.).

But the help that men need for the salvation both of the individual, and also of human society will not come through Evolution, or through any means whatever, but through


God *Who quickens the dead*. Salvation there is, and it has appeared to all men. It is "of the Lord," and of Him alone. To save men from death, He became man and "tasted death for every man." "By death, He destroyed him that had the power of death, that is the devil" (Heb. 2:9, 14). He went personally into the domain of death; but, just as God spake to the great fish compelling him to loose his hold of Jonah, so God has raised from the dead the One Who willingly gave Himself up for our sins. As said the Apostle Peter to the Jews:

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it" (Acts 2:23, 24).

That "determinate counsel and foreknowledge of God" are clearly shown forth in the Book of Jonah. Let us, then, prize it and thank God for it. "Salvation is of the Lord."

NOTE—This is the fifth, and last editorial on "The Sign of the Prophet Jonah," by Philip Mauro. The first appeared in the August-September issue.

The People's Response to Great Affirmations of the Faith

N October 24-29 a great Union Bible Conference was held in the old Park Street Church, Boston, Massachusetts, under the auspices of the Moody Bible Institute. For years no conference of just such kind has been held in Boston and many Modernists predicted a flat failure to such a series of meetings.

Dr. Machen, of Princeton, preached the first sermon on Sunday morning. In the evening Dr. Machen and Dr. James Gray gave powerful addresses to a congregation that taxed the capacity of the church despite the fact that a wild storm was raging on the outside. Dr. Gray spoke on "What Christ means to me." Dr. Machen's address was on the subject "Do we need Christianity?" He also delivered addresses on Monday afternoon and evening.

Dr. Machen's coming was looked forward to with keen interest on account of the present Princeton controversy. His manner was appealing and he spoke with telling effect.

The very backbone of the Conference was the Scripture Exposition by Dr. Gray. He is a past master in exegesis and Biblical interpretation, and each afternoon of the week large audiences listened to his able expositions.

On Tuesday afternoon and evening Dr. Leander S. Keyser, one of the CHAMPION Associate Editors, delivered very able addresses. Two large audiences greeted him and no one could fail to feel the sincerity and learning manifested in his address.

On Wednesday afternoon and evening Dr. Victor I. Master, editor of Western Recorder, emphasized the importance of the evangelistic appeal.

On Thursday Dr. Harold Paul Sloan spoke

on "The Faith of the Christian Church concerning Jesus Christ," at both afternoon and evening meetings. His cogent arguments and vast accumulation of facts, backed by a large enthusiasm, fairly swept his audience off its feet.

On Friday Dr. Faulkner, in his quiet and very scholarly way, spoke on the theme "Was Westley a Modernist?" With abundant data he showed how utterly absurd is such a charge. He won the admiration and affection of all who heard him.

On Friday evening the culmination was reached. Standing room was all taken and many were unable to gain admission. Canon Howitt spoke on "The Precious Blood of Christ." A more tender or beautiful address could not be imagined. Not a person stirred throughout the entire address.

This last meeting was a fitting close to a remarkable series of meetings, all on the highest intellectual and spiritual and evangelical plane. And that, too, in Boston! Could there be any better evidence as to what the most intelligent and thoughtful people in Boston want? These are the sort of messages people are still eager for, everywhere!

It is to hear this same Gospel that Park Street Church has been crowded every Sunday morning and evening for the past twenty-one years under the present pastorate. Boston has had what may be called Affirmation Meetings, with local evangelical ministers and invariably they have brought throngs of people together. It is, after all, the unadulterated and unmutated Gospel that holds both the heads and the hearts of the people today!—A. Z. C.

Here is Some Sarcasm



N inquiring correspondent has asked us to give our opinion of George A. Dorsey's "Why We Behave Like Human Beings"—a book published in 1925. The following is our reply. If it sounds sarcastic, we cannot help it. We are not angry; we are simply disgusted:

Your letter asking for my opinion of Dorsey's "Why We Behave Like Human Beings" is at hand. I hope you do not look upon me as a sort of running and jumping encyclopedia.

The book you refer to has been in my library for several months; but it is so crudely and wholly given up to the theory of man's animal pedigree, repeating the same old stereotyped arguments for that theory, that I do not feel like spending my precious time reading it through. Perhaps I should do so, but when I came across such statements as the following,

I laid the book aside with a feeling of nausea (pp. 10, 11):

"The atavistic ending of the spinal cord is found in mammals generally, and points back to a time in man's ancestry when the cord extended the entire length of the column."

"Man's brain is from two to three times larger than that of the gorilla, but, apart from mere size, man and ape brains are more alike than are their big toes."

Speaking of a half-demented English shepherd, Dr. Dorsey says of his brain: "It was the type of brain our ancestors had millions of years ago."

When I got that far in the book, I felt that such reading was too deep (!) and too edifying (!!!) for me, and so I stopped. I do not know whether I will ever care to read any more of the book. And I paid \$3.00 of hard-earned cash for it!

Our New Associate and Contributing Editors

A. Z. Conrad, A.M., Ph.D., D.D.



WE are glad to announce that Dr. A. Z. Conrad has consented to become an Associate Editor of the CHAMPION. His first editorial he has contributed appears in this issue. It will sharpen your appetite for more food of the same kind! He is not a stranger to our Champion family for as Contributing Editor he has sent us quite a few articles of a devotional nature.

But there are among us some who do not know him, and of him, as we know him. For the information of these we wish to say that Dr. Conrad was born at Shiloh, Indiana, in 1855. He graduated from Carleton College in 1882, and from Union Theological Seminary, New York City, and received his B. D. from that seminary, in 1885. He also received his A. M. degree in 1885, from Carleton College. After a three years' philosophy course in the University of New York the Ph. D. degree was conferred on him in 1890. In 1891 Carleton College conferred the D.D. degree on him.

In the five years Dr. Conrad served Ainslie Street Presbyterian Church he received 500 new members into the church. In the twelve years he served Old South Church, Worcester, Massachusetts, he received 1200 new members into

his church. In 1905 he visited London and received a call to Bromley Congregational Church but declined the call.

In 1905 he accepted a call to the historic Park Street Church, located in the heart of the city of Boston. In these 21 years he has received more than 2,000 new members into Park Street Church. When he accepted this call the church was in a completely run down condition and divided on the matter of selling the property. There are now capacity congregations morning and evening, and the efficacy of the Glorious Gospel as the one great attraction has been demonstrated. His sermons are strictly evangelistic. His style is epigrammatic and direct. He preaches without manuscript. He is a staunch Evangelical. His Sunday evening sermons are broadcasted.

Dr. Conrad has traveled extensively in nearly all countries. He has spent many summers preaching in London, Eastbourne, Bournemouth, Birmingham, Cardiff, and many other places. He addresses many Bible Conferences. His work in Park Street Church is carried on without an assistant, but with a thorough church organization.

He is the author of a number of books, among them being *Boston's Awakening*, *Park Street Church Centennial*, *Flashes From My Forge*, *Jesus at the Cross Roads*, and *Comrades*

of the Carpenter. Another book, now on the press and almost ready, is *Seven Finalities of Faith*.

Charles Roads, A.M., D.D.

We have known Dr. Roads more than thirty-five years. He has been engaged in the role of author and editorial writer many years, having, on occasion, graced the pages of the *CHAMPION* with his writings. He is a successful minister in the Methodist Church, having filled some of the very important appointments in that Church with remarkable success.

No one will hesitate to say Dr. Roads is a most lovable, unselfish, sincerely devoted mes-

senger, with positive convictions on the fundamentals in religion, which he is sure to make known when opportunity presents. I am glad to have him in the circle of my good friends and know he will endear himself to the hearts of our entire *CHAMPION* family.

He is the author of a number of books, all devotional, one of which has earned for him a valuable prize in a contest. He is always popular with the young people in his church, and at one time served as State President of the Young People's Society of Christian Endeavor, in which organization he has always been active.—F. J. B.

It is not too late to make your pastor happy throughout the coming year—send him the
CHAMPION.

Preach Righteousness

TRUTH and Ethics go together. Faith is the foundation of character. An easy going creed means an easy going conscience; for "as a man thinketh in his heart, so is he." Righteousness or right-ness is right belief translated into the terms of common life. Godliness is simply applied ethics; that is, reason adjusted to divine law.

There are two ethical symbols which all reasonable men approve. One of these is the Decalogue, which was written on tables of stone as "a perpetual ordinance." To say that any of the Ten Commandments was abrogated by Christ is to array oneself against his own solemn words, "Not one jot or tittle shall pass away until all be fulfilled." The ceremonial Law was fulfilled in him as its antitype; wherefore it vanished like shadows before the rising sun.

But the Moral Law is so interwoven with the nerve and sinew of our moral and physical constitution that man himself would have to be made over before he could get from under them; such, for example as the laws respecting the sanctity of life, the rights of property, truth-telling, social purity and Sabbath rest. So when "a new Athic" is proposed, as at Chicago University, with a preamble to the effect that "the Decalogue is played out," it is only the simple who lend an ear while thoughtful people smile and pass on.

The other faultless code is the Sermon on the Mount, which is Christ's Exposition of the Ten Commandments. The only difference between them is that Christ goes down below the

surface of obedience into the motives that underlie it. He "searcheth out the secret imaginations of the heart." He finds constructive murder in a hateful thought, adultery in a lustful glance. Thus it appears that Christ's interpretation of the Moral Law is immeasurably more severe than the original. He construes the violation of a single precept as a breach of the whole law; because it is the fact of sin and not its quantum that alienates from God.

This is the way Christ preached; and he preached "as one having authority;" *Excusia* is the word; that is authority *from within*. His preaching called for no underwriting by "them of old time." No if, no perhaps, no peradventure; not even a "Thus saith God," but always "Verily, verily *I say* unto you." Dogmatism? Certainly. No mere man whose breath is in his nostrils would presume to speak in that imperious way. The most that even golden-lipped Chrysostom could do was to borrow authority in this wise: "Remember the words of the Lord Jesus how he said;" and that we preachers are bound to do.

Thus we find the ultimate authority of all true preaching in the Scriptures as the veritable Word of God. Here is our compendium of truth; here also is our pandect of ethics; and, with respect to both, they are inerrant and complete. We thus receive them as our "infallible rule of faith and practice." Men have reason, therefore, to expect us to be always and every way loyal to the Scriptures; since we as their ministers are in covenant bonds to declare the whole counsel of God.—D. J. B.

Notes and Comments

THE following good news comes to us through Ernest Gordon's notes in the *Sunday School Times*: "Harnack, in his just published 'Die Brief Sammlung des Apostels Paulus' (Hinrichs, 1926), tells us that when he began his theological studies fifty-seven years ago, only those theologians were considered 'critical' who counted but four of Paul's epistles genuine (First and Second Corinthians, Romans and Galatians). Now the number of epistles accepted without debate has reached ten. The critics, then, were mistaken in six cases out of ten, certainly a humiliating proportion."

From the same source we are glad to print the following item: "The theological school at Bethel-Bielefeld, which was founded because of rationalism in the state faculties of German universities, has now reached 150 students, and is numerically near, if not at the top, among German theological faculties in student attendance."

From a recent evangelical book we find the following facts, which are worth handing on: "The majority of men, being carnally minded, stop at the material side of nature, and go no farther. The spiritual side of the universe is hidden from them; it is a mystery the existence of which they do not even faintly imagine: for it is a problem that does not touch them. Hence Genesis—the Biblical narrative of how the heavens and the earth came into being—does not appeal to them. It leaves them cold and skeptical, or they laugh it to scorn because they suppose it flatly contradicts those themes, and that science which they worship as their only god."

Everybody ought to read Dr. Giorgio Bartoli's great and timely book, "The Biblical Story of Creation," which has already been noticed in the review department of this journal. Here is a quotation from it that hits the center of things: "With Genesis stands or falls the whole fabric of Christianity. Let Christians undeceive themselves. If the facts, the miracles, the wonders affirmed and narrated in Genesis are myths, fables and legends, then the miracles narrated in other parts of the Scripture and in the gospels are not less fabulous and incredible. There is no reason to discriminate between the two. Those weak and injudicious Christians too easily forget that our Lord Jesus Christ constantly appeals to

Genesis and to the other books of the Pentateuch as the inspired Word of God; and He never for a moment doubted the historical authenticity and veracity of the Mosaic record."

What a satisfaction to both the reason and the feelings is the Biblical doctrine of creation! One might say, If it is not true, it ought to be true. It solves all our most fundamental problems. This truth is expressed thus by the author just quoted: "On the other hand, the creation of the universe and of man out of nothing manifests God's goodness, because only an infinitely good God could create the heavens and the earth and whatever is contained therein. Indeed, God, being infinitely happy in Himself and needing nothing, He could not have created such a beautiful and wonderful universe but for the sake of the creatures made by Him, that is, in order to make them share, so far as they are capable of it, in His being, wisdom, power and happiness. This happiness for intellectual creatures begins here on earth . . . and will have its completion and perfection in the life to come, with the vision of God as He is in Himself."

We cannot refrain from making another excerpt from Dr. Bartoli's fascinating and informing book: "The Biblical narratives of the creation of the universe and man, of the temptation and fall of man, of the life of the first men upon the earth, are sober, concise, almost without anthropomorphisms, devoid of heathen symbols, of fables, of fantastic and poetic myths; and, moreover, they are rigidly monotheistic. The narratives of the same facts which we find in the books of the other nations are diffuse, fantastic, grotesque, often absurd, puerile and ridiculous, and always they are tainted with legends, fables and myths which alter and disfigure them completely." Then our author adds: "As is rightly inferred, the Biblical narrative does not depend on the oriental cosmogonies, but these depend on Genesis."

One of our scholarly authors tells us, in a recent book, about the gloomy philosophy of Buddhism. The Buddha, the founder of this religion (which some people in our land affect to admire so much), was called "The Enlightened One," because he professed to understand things as they truly are, and to have the only correct view of life. But how pathetic! With him the "Four Sorrows" were these: sickness, death, old age, and to be born in the world. The basis of this drab view of life was this: to be conscious means to desire; to

desire means discontent; therefore the best fate of all is extinction of being; which utterly kills *tanha*, desire. To be born is the greatest misfortune. "One of their ancient writers says that there is no sadder sight than that of a mother with her baby. Contrast that with the Christmas story among us, and ask yourself what makes our view of life so different."

Some of the scientists of our day appeal to George Romanes to bolster up their favorite speculations as to the origin of man. Most of their quotations are taken from his works while he was an unbeliever, practically an atheist, writing against the theistic position. Afterward he came back to his early faith in Christianity. However, it was during the period of his skepticism that he wrote the following significant lines: "Man's nature without God is thoroughly miserable. . . . Some men are not conscious of the cause of this misery. This, however, does not prevent the fact of their being miserable. . . . I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures; but am also well aware that, even when all are taken together and sweetened with taste, in respect of consequent reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving soul. . . . There is no finality to rest in, while disease and death are always standing in the background. I take it, then, as unquestionably true that this whole negative side of the subject proves a vacuum in the soul of man which nothing can fill save faith in God."

A somewhat extended criticism of Osborn's last book on religion and evolution appears in the review department of this magazine. We have also examined the book, and have been impressed with something not mentioned by our reviewer. Dr. Osborn has much to say in praise of nature, which he usually prints with a capital N. He says we must go to nature; she is our great teacher. He even entitled one of his books, "The Earth Speaks to Bryan." Now here is Osborn's mistake: he expects too much from mere nature. There are many things that nature does not make plain enough for human welfare. Nature does point quite clearly to a God of power and wisdom, and perhaps gives enough evidence that God is a personal being. But nature tells little, if anything, about God as our Father; nothing about Christ, His incarnation, and the plan of redemption; nothing about the person and work of the Holy Spirit; nothing about

regeneration and justification; nothing, save in a very uncertain way, about the immortality of the soul; nothing about the resurrection of the body and the day of judgment. Thus in matters of mere physical science, the matters of the least important qualitative character, we go to nature; but on the higher matters and on the higher levels of thought and life, we must go to the Bible. Hence we might make a play on Osborn's book-title by putting it thus, "The Bible Speaks to Osborn." Will he listen to its testimony?

Who are God's favorites? Does He have favorites in the usual bad sense of the term? Is he like some school-teachers and preachers who have their "pets"? The answer is, No! "God is no respecter of persons" (Acts 10:34); "There is no respect of persons with God" (Rom. 1:11). The divine favor does not depend on any adventitious or accidental circumstances, such as wealth, birth, social position, learning or non-learning. A man might have all these advantages or disadvantages, and they would not make him acceptable to God. What, then, will win His favor? The real ethical things—repentance and abandonment of sin, acceptance of the salvation He so graciously tenders in Jesus Christ, and a godly walk before Him and the world. God is not partial to persons; He favors only those who live inwardly and outwardly the real and the true life of righteousness.

For those who are timid about religion, who are ashamed to confess Christ before men, we suggest the heroic words of Paul when he said, "I am not ashamed of the gospel." Paul had more than one worldly reason for being ashamed of Christ and His gospel, especially in the great city of Rome. The gospel was of humble origin; it came from a small nation, the Hebrews; its Founder was of lowly birth and humble life and demeanor; He had been put to death by the most ignominious method of capital punishment; His disciples were mostly humble folk, most of them unlearned in the ways and instruction of the schools. To go with such a religion to the proud, worldly and learned city of Rome—that was enough to daunt almost any man, however heroic. But in spite of it all, Paul went his way to Rome and boldly proclaimed the gospel.

There is no use disguising the fact—every advocate of evolution, when he undertakes to interpret man, begins with the animals; and the pity is, he seldom gets higher than the animal plane. It is animals, animals, animals *ad*

nauseam. Man's bodily resemblances to the apes and monkeys—these are the evolutionist's stock in trade. Pick up any of the recent dozen or more books on the side of evolution and see whether the above statements are not true. If the book is illustrated, the outstanding pictures show you a collection of monkeys, chimpanzees, baboons and gorillas, all arranged in a row, with the ugly mugs of the Java man, the Piltdown man, the Neanderthal man, etc., following in a graduated scale. What an artistic interpretation of man it is! Besides, man has a whole museum of animal relics and leftovers in his body! As to his mentality, he is fairly steaming and wallowing in animal instincts. Yes, that is the level on which the thought of the evolutionist goes on and on forever.

But, continuing the above discussion, how does the Biblical Christian interpret man? He begins with the high and noble conception that man, as to his psychical and spiritual nature, was created in the image of God. Therefore in his very nature, as he was originally constituted, he is a rational, self-conscious, moral and spiritual being, capable of holding communion with his Maker. If he abuses his high prerogative of freedom, he is capable of redemption, and for that purpose God has provided an ethical method of restoring him to divine favor and recreating the original divine image in him. Having begun with this uplifting interpretation of man as to his highest characteristics, the Christian regards man's body as an organism especially fashioned by the Creator to be the temple and instrument of his rational mind, through which he has vital connection with the natural realm as long as God desires him to live, love and serve in this temporary abiding-place. Which interpretation of the nature, purpose and destiny of man do you prefer? According to which ideal will you order your life?

Well! here it is again; just as we have been saying! While we are hammering out these paragraphs, comes to our desk a copy of the *Evening World*, New York, containing a lengthy and elaborately illustrated article, with a big headline of this enlightening order: "Relics of Apelike Man Found in Java Jungle: Re-open Whole Question of Human Origin." The pictures are just about as crude, coarse and bizarre as they can be made. There are four representations of primitive men as they have been "reconstructed" by the fertile imagination of the evolutionary doctors, and all of them look decidedly monkeylike, with enough

human expression to make them doubly nauseating. And thus away down among the animals of the jungle these eminent scientific doctors grovel and dig about for their ancient ancestors. We wonder what makes them so bent on determining their paternity from such a genetic stock. It actually is repellent. Can they find no evidence in the souls of men and their aspirations after God and the standard of righteousness to convince them that man may have come from the creative hand of God?

Instead of digging for the skeletons of men in the bowels of the earth, and when they find an abnormal or defective type, mistaking him for an intermediary ancestor, we would suggest that these would-be scientists keep company with Dr. Alexander Le Roy, the well-known Christian ethnologist and missionary in Africa; and with him find proof, in the customs, language and religion of every tribe, of a higher origin and a higher status than they now occupy, showing that, with the help of the gospel, they are capable of being restored to the status of the divine image in which their remote progenitors were created. Men do not need to go to the jungle and spend thousands of precious dollars to investigate there. All they need to do is to spend \$2.50 for Dr. Le Roy's book, "The Religion of the Primitives" (The Macmillan Company, New York) carry it home to their libraries, and read it while seated comfortably in rocking chairs. In that way they will obtain evidence that man is "the son of God," not the scion of a pre-ape or a sub-monkey.

Of course, we always want to be kind. To use plain speech does not indicate a spirit of rancor. It means that one is trying to show the unreasonableness of error. How is one to do this without honestly calling things by their right name? Luther said: "Let me rather speak the truth with too great severity than once to act the hypocrite and conceal the truth." John Wesley rightly said: "I dare not spare any man who corrupts the gospel." Here are some words, brave and true, by Bishop F. D. Leete, of the Methodist Church: "There is only one way to oppose error: that is to oppose it. If you wish to stop a crime, you must seize the criminal, arrest and confine him. . . . Similarly error, untruth, anti-Christ must be resolutely and earnestly opposed. We must love men, but, because we love Christ more, we must denounce and overthrow whatever threatens the life or vitality of Christian belief and influence."

Near the close of his life Paul wrote: "I have fought a good fight; I have kept the faith." What will the pacifist in these days of rationalism and sapping Biblical criticism have to say when he comes to the end of his soft-peddling career. He will, we fear, have to put it in this un-Pauline way: "I have never fought at all; I have just left everybody do and think as he pleases; I have never rebuked an errorist for fear I might hurt his feelings. As for the faith of which Paul speaks, I have not tried to keep it, but have complacently left it to take care of itself."

How little many people understand themselves! Perhaps we, too, belong to the same class, but that is no reason why the fact should not be recognized and rebuked. The editor of one of the liberalistic papers recently published an editorial entitled, "Making Christian Controversy Christian." Then he went on to reprove certain controversialists quite severely. Apparently, however, he did not perceive the sliver in his own eye, namely, that the most drastic and ungenerous accusation he could make is to call in question the Christian character of those who are engaged in the defense of the evangelical faith. You might call a Christian man a good many names that would sound uglier, but none could be more severe than to call him un-Christian. So difficult is it for men to look into their own hearts when they undertake to correct other people for doing what they think is wrong.

But you can easily infer to which side of the present controversy this militant pacifist belongs from a later sentence in his essay. He says: "What gain is there in bludgeoning a Christian contender, or in making charges of infidelity and disloyalty to Christ and the Bible?" Note the caustic word "bludgeoning" right in the midst of reproving others for carrying on an un-Christian controversy. We do not know whether any of the evangelical contenders for the faith have been doing that. They have rebuked men for their departures from the plenary faith in violation of their ordination vows, but we do not know that such necessary frankness in exposing error should be called by the ugly word "bludgeoning." Webster defines a bludgeon in this way: "A short stick with one end loaded, or thick and heavier than the other, used as an offensive weapon." Who has been using such a murderous weapon?

As for making "charges of infidelity and disloyalty," etc., everything depends on the parties against whom the charges are made.

Some of them are outright infidels, as, for example, those of the Haldeman-Julius type. What shall we call them if we do not use the term that has been applied to them from time immemorial. Shall we find a mild, pianissimo name for people who would destroy the Bible and the Christian religion if they could have their own ways? As for disloyalty to Christ and the Bible, we are at a loss to know what other character to assign to men who rob Christ of His true deity, deny His miraculous conception by the Holy Ghost, scoff at the idea that He shed His blood for the remission of sins, reject His physical resurrection from the dead, laugh His visible second coming to scorn, and declare that the Bible is largely made up of errors, myths, legends and Hebrew folklore. Why did not our militant irenicist designate the parties against whom Christian defenders bring those "charges of infidelity and disloyalty?" If the charges are true, why does he complain because they are rightly applied? If they are not true, why does he not speak out plainly, name the wronged parties, and defend them against the supposed false charges?

Here is another instance of a rebuker who did not scan his own motives carefully. Because we corrected what we sincerely believe to be the serious errors of an outstanding Modernist, a critic called our remarks "positively anti-Christian," adding this very kind (?) accusation: "It seems that either you are not acquainted with his works, or else you do not have spirituality enough to understand him." After these gentle (?) reminders, he adds piously: "Love is the very center of Christian ethics." Just for a moment try to analyze the temper of a person who can put together such sentences in one little paragraph without realizing that he himself is the chief offender. Surely our Lord proved Himself a master analyst of the human heart when he spoke about pulling the mote out of a brother's eye while there is a beam in one's own eye.

However, to probe the matter to the bottom, all this to-do about the manner of conducting the present controversy is largely aside of the mark, and is intended by the Modernists to cloud the real issue and divert attention from it. True enough, the controversy ought not to be characterized by rancor, and we do not believe that it is, even in cases where plain speech is used. But that is not the main issue. Then what is the main issue? It is this: Are we going to let the liberalists tear the Bible to pieces, destroy its integrity and divine authority, and thus thrust the Christian church on

the down-grade of rationalism—the very processes that have proved so destructive in the past? Shall we sit up supinely for fear of controversy, and let the iconoclastic work go on? For our part, our conscience will not permit us to cry, “Peace, peace, when there is no peace,” and while the sapping process is going on. Let the Modernist return to the plenary faith of the gospel, and uphold it in speech and writing, and the whole controversy will stop that moment, so far as the people within the church are concerned. In some blessed respects our Lord brought peace on earth; but it was peace for those who accept His salvation and obey His will; not for those who deny His deity and reject a large part of His holy teaching. For such persons he comes with the sword of truth and punitive justice.

A couple of real infidel papers sometimes find their way to our editorial desk. We do not subscribe for them, nor receive them as exchanges, but they are sent to us by an obliging friend who keeps us posted on a good many important matters. The writers for these journals always seem to dip their pens in gall before they write. They indulge in all kinds of ridicule. They seem almost to hunt the dictionary through to find epithets that will express their contumely and dislike for Christian people, the Bible and the Christian religion. If this copy of the CHAMPION should happen to fall into their hands, we want to assure them that we do not hate and despise them; that we have only kindly feelings toward them; that we are not superstitious and ignorant, as they think we are, but have been thinking and investigating for many years; that we would not do them any harm, but would be glad for an opportunity to do them good; that once some of us were in the bondage of doubt, but when we came to Christ with the receptive mind and heart, He delivered us from sin and skepticism, and put the experience of His love and truth into our souls, so that we could say: “The spirit Himself beareth witness with our spirit that we are the children of God.” We greatly desire that our opponents should themselves come into the experience of God’s love and saving grace through Jesus Christ.

Yes, there are many things occurring today to make the Christian believer sad. One of them is the revival of bald, outspoken infidelity. A circular letter comes to hand announcing the formation of a “Forum” bearing the name of a noted infidel of the last century. The circular says that this Forum is named in honor of “America’s mightiest foe of dogma

and supernaturalism,” and that it will “undertake to complete the work which he so nobly carried on and to be a living monument to his memory. It will be all that its name implies—a place for the discovery of truth and the exposure of error. To the utmost of its power, the Forum will combat the frauds of religion by presenting the facts of science.” This Forum will also “serve as a social center for infidels.” Why do infidels feel so bitter against Christian people? Why do they always accuse them of inventing and perpetuating “frauds?” Christian people are constantly spending their money and making many sacrifices to help other people in every way—temporally, intellectually, ethically and spiritually. They do much work of the sacrificial kind from which they derive no direct earthly benefit, but rather at great cost to themselves of earthly comforts. Why, then, do infidels think they are trying to impose frauds upon the world? Many a sinful and miserable man has been made a new person in every right way through the influence of Christianity; therefore it cannot be an imposture.

The whole attitude of the infidel school toward Christian people is wrong; it is, indeed, a sad mistake and misunderstanding. Whatever unbelievers may think of the merits of the Christian religion, Christian people are sincere in accepting it and in trying to promulgate it. And their only motive in doing this, often at much self-sacrifice, is to do people good. They have found great joy and benefit in the experience of Christ in their souls, and therefore they want others to have the same experience. They want to pass so good a thing along. They are not selfish in their joy. Moreover, Christian people do not hate infidels. Indeed, they love them, and would be glad to do them good if they had the opportunity. Of course, they must oppose them, but that does not mean that they cherish ill will toward them. We should like to say to all infidels, if we could get their ear, that they are mistaken in their hostile and scornful attitude toward Christians, and especially in thinking that they are actuated by sinister motives.

A recent publication tells us about the many Christian people in Russia who within the last few years, have had to suffer martyrdom on account of their Christian faith. How many unbelievers have had to suffer martyrdom on account of their unbelief? Certainly very few. Having named Giordano Bruno, you will find it difficult to name any more. Nearly all the martyrs of history have been Christians. Sometimes professed Christians have persecuted real

Christians, and have put them to death in various cruel ways; but the ones who suffered thus were the true Christians. Who were the Albigenses and Waldenses? They were the best Christians of their age. Who were the Huguenots? They were Christians. Who were Jerome, Huss, Wickliff, Latimer, Ridley, Cranmer, and thousands of others who suffered martyrdom? Christians every one. How many scientists and infidels have been willing to suffer in that way? Galileo recanted for fear of losing his head. Did Luther recant when his life was threatened? Do not all these facts prove to the infidel school that Christian people are sincere? Would any one be willing to suffer and die for a cause which he knew to be a fraud?

Confirming what has just been said in the foregoing paragraph, a pamphlet has just come to our sanctum telling us about conditions some years ago in China. Says the writer: "A quarter of a century ago, China was swept by a holocaust, known as the Boxer outbreak. Satan tried his best to wipe out every vestige of Christian testimony in that land of teeming millions. When my wife and I, in 1901, arrived in North China with a party comprising the first new workers to re-occupy the denuded field, we found it soaked with the blood of martyred missionaries, and strewn with the ashes of mission houses." We wonder whether unbelievers and scientists have ever suffered so much for their convictions.

The liberalistic movement in our Christian churches is not a mark of normal and healthy growth. It is a case of pathology. And it threatens to become more and more virulent. If it is not cured, the disease will sap the very life of the church; but it will be cured ere long, because Christ has said of His church, "The gates of hell shall not prevail against it."

Much as you may want to be kind and magnanimous in your judgments, you must, nevertheless, always be on your guard, or you will be led astray. Not long ago a liberalistic speaker asserted that the good and great Dr. John A. Broadus had become quite liberal in the later years of his life. Our good friend, Dr. Victor I. Masters, editor of the *Western Recorder*, has corrected this misstatement by quoting directly from the latest writings of Dr. Broadus. The same Modernist above referred to tried to line up another great evangelical scholar, Dr. Augustus H. Strong, on the liberal side, saying that he was not so staunchly orthodox in his later years. And now Dr. Masters has come forward with

ample quotations from Dr. Strong, proving the liberalist's allegations to be untrue. Yes, you have to be constantly on the alert. We would not want to say that the Modernists, in their desire to claim everything, consciously misrepresent; but they seem to have such fertile imaginations that they apparently are able to bring up out of the "rich depths of their subconscious minds" the precise things that they wish to believe, whether there is any real basis for them or not.

Our doughty friend, the editor of the *Southern Methodist*, quotes the exact verbiage of a most solemn part of the obligation which every minister (including, of course, the bishops) of the Methodist Church, South, has taken at his ordination. It is this: "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word?" To this question each minister has given the following solemn answer: "I will, the Lord being my helper." That certainly is binding enough to keep every minister of that connection orthodox, and is clear enough to admit of being understood in *only one way*—in its plain literal sense. Most of the ministers of the other Protestant denominations made promises just as solemn, clear and binding at the time of their ordination. Do ordination vows make no difference? Or are they only like "scraps of paper?"

One grows more and more amazed at the thinking methods of some men. A Modernist contends that "no certain set of opinions makes a man a Christian." He is here rebuking the Fundamentalists, and thinks that they "should think and let think." But is the doctrine of the deity of our Lord only an "opinion?" Is it merely an "opinion" that Christ "was conceived by the Holy Ghost, born of the Virgin Mary?" Is it merely men's "opinion" that Christ rose from the dead, ascended to the right hand of God, and will come again to judge all men? When men profess to be Christians, can they call these plain and positive teachings of the Bible mere human "opinions?" Are they not written right there in God's Book itself?

* * *

In the heart of every hardship is a blessing. In the bosom of every hindrance is a help. If we live humbly and faithfully and do not worry, if we only believe in God when things seem contrary, we shall all find, in ways mysterious, that the Lord has given us twice as much as we had before.—*George H. Morrison.*

Wayside Gleanings

Several letters to us indicate that some of our friends are wondering what the fuss at Princeton is all about. The controversy has grown out of the animosities raised in the recent warfare in the church over Dr. Harry Emerson Fosdick's ministry at the First Presbyterian Church of New York. The faculty of the Divinity School divided on that issue, and has been divided ever since. One faction, led by Dr. J. Ross Stevenson, the president, and Dr. Chas. R. Erdman, former moderator, urged moderation in dealing with the Fosdick issue. The other faction, headed by Professor Machen and Professor Robert Dick Wilson, took an uncompromising position. Bitterness has developed and as a result Dr. Erdman, student advisor for many years, was refused re-election, his friends on the faculty and among the alumni blaming the Machen wing. Carrying the fight to the General Assembly, which confirms professorial appointments, Erdman's friends prevented the ratification of Dr. Machen's appointment to the chair of Apologetics and Christian Ethics on the ground of "temperamental unfitness." The Assembly appointed the commission to discover the causes of the acerbities in the Seminary.

In the city of Vienna, since 1918, many thousands of Jews have entered the church, among them Hans Herzl, son of the founder of the Zionist movement. In Hungary, 40,000 Jews have been admitted to churches of that land; in Budapest alone 2,500 Jewish converts have been added to the Presbyterian church, and half as many to other Protestant churches. In Ukraina, whole congregations of Hebrew Christians have been formed. In America it has been estimated that 20,000 have connected themselves with evangelical churches in the past generation.

Rev. J. Stuart Holden, D.D., Vicar of St. Paul's Church, London, will be one of the speakers at the Annual Founder's Week Conference, conducted by the Moody Bible Institute of Chicago, February 1-5. Extensive plans are now being made for this, the twenty-second annual gathering.

For the first time in the history of the country, the Evangelical churches are to join in a nation-wide Simultaneous Bible Reading Revival. The book of Luke is to be read concertedly during the first twenty-four days of January. The book of Acts is to be read unitedly during the twenty-eight days of February.

Thousands are neglecting the reading of God's word. This plan, if taken seriously everywhere will sweeten life; lift morals; bless homes; enrich individuals, and lead many to Christ. Penny copies each of Luke and Acts may be purchased, if desired, from the American Bible Society, Bible House, Astor Place, New York. This plan of concerted Bible Reading is being fostered and promoted by the "Commission on Evangelism" of New York City with Dr. Charles Goodell, Secretary.

The Presbyterians have cut their benevolent budget from \$15,000,000, the figure set for the past three years and never attained, to \$12,000,000 for 1927.

One of our good friends in California in a letter with renewal, writes:

I take advantage of the occasion to congratulate you once more on the excellence of the CHAMPION, and I am using this adjective emphatically, and in the full sense of its root meaning. I do not believe the magazine has a competitor in the land—especially as to the religious questions in controversy in our day—that deserves to be compared with it.

In saying this I am not by any means ignoring the mass of equally excellent matter which makes its appeal to the deeper, and more urgent yearnings, and longings of the human heart to that spiritual nature which the Holy Spirit alone quickens into life and being in the true believer. In this regard, I think the last number of the magazine excels all others that have preceded it. I am beginning to fear that the religious atmosphere of our times is perniciously surcharged with the spirit of controversy, and is becoming a fertile factor in the promotion of unbelief.

By a vote of 124 to 27 the House of Commons, London, refused to sanction the demolition of 19 famous churches in the center of the city, thus saving them for posterity. They occupy valuable sites but the population has moved and the churches are virtually without congregations. Two years ago the National Assembly of the Church of England voted in favor of demolishing them and selling the sites, and five months ago the House of Lords endorsed this decision.

Bishop A. W. Leonard, Buffalo, for more than a year desirous to sever his official connection with the New York State Anti-Saloon League, but persuaded to hold on, at last was compelled to tender his resignation, to take effect immediately, because he felt he could not possibly find the time to give to the work the president should give.

Mexico's great Christian statesman, Dr. Andres Osuna, every Friday evening, at 7 o'clock, mountain time, delivers, in English, a message from the Mexican people, broadcasting station C Z E, wave length 357.

The largest sum of money ever left to a single church was recently bequeathed to the Chicago Congregational Extension Society. The amount was \$11,000,000.

It is said the Vatican has given orders for a complete survey of Protestantism in the United States. The task has been laid upon the Romanist dioceses in the United States, and on the monastic orders. This is not an ordinary census, such as has been known to Rome for many years. The purport of this census is to discover the inner qualities of American Protestantism, its vitality, its power of resistance against Roman propaganda and encroachment, the temper of the Protestant clergy, their zeal or indifference, and the depth of religious sentiment.

A plan is on foot to purchase David Livingstone's home at Blantyre, Scotland, restore it to its original condition and make of it a permanent shrine for relics of the great missionary. Livingstone's sister has recorded that the first time her brother and his father talked together they agreed that the time would come when rich men would count it an honor to support whole stations of missionaries instead of spending their money on hounds and horses.

The University of Illinois expelled four students for drinking. Dean Clark, commenting, says that there is not as much drinking among the students as before prohibition. President Mason of the University of Chicago says there is little drinking among students—"decidedly less drinking now among college men and women than before prohibition."

It is reported that the Knights of Columbus will spend \$1,000,000 "to inform the American people of conditions in Mexico."

The American Tract Society, New York City, is continuing its campaign for a Centennial Fund of \$200,000. During the past few months, over a half-million tracts, in forty languages, have been distributed. The Society is now able to furnish Scripture tracts in fifteen languages. Churches needing them for foreign work will receive packages prepaid. The generosity of Mrs. Helen Gould Shepard is making this offer possible.

Nearly 60 per cent of the population of Switzerland is Protestant. Of her 3,880,320

inhabitants, 2,230,597 are members of evangelical churches. Roman Catholics comprise 39.9 per cent.; Jews, 1.5, and the remaining 1.1 either profess no faith or belong to other communions.

The famous bells of the Santa Ysabel mission, valued at \$20,000 and cast of a gold alloy which made them noted for their beautiful tone, have been stolen. The theft was reported Nov. 15 at Ramona, twenty miles from the mission, by Indians of the Santa Ysabel mission, who regard the place as a shrine. Several months ago a fire ravaged the mission, but the golden bells were not harmed. The mission was built 150 years ago in the days of Father Junipero, Franciscan priest.

Dr. William J. Mayo of Rochester, Minn., world-famous surgeon, attributed great value to religion as a factor in healing, in an address before the clinical congress of the American College of Surgeons. Research with the ultramicroscope may, he thinks, raise the average span of man's life to seventy years.

An international committee of 1000 members is being organized to be composed of Christians, Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindoos, Parsees, Jains and Sikhs, to bring together adherents of the world's living religions to discuss questions of international justice and goodwill, to make known the content of each religion relating to these questions and to compare the ideals of human brotherhood and world peace. Dean Shailer Mathews is chairman of the committee for preliminary organization.

The Bible has been translated into 835 languages and dialects according to the last report of the British Bible Society. More Bibles were printed last year than in any year before. Bunyan's *Pilgrim's Progress* has been translated into 107 languages and dialects and stands second to the Bible in the number of translations. More Bibles were circulated in China last year than in England and America combined.

The fight between fundamentalism and modernism has reached the Mohammedan world. It is being aired out in the courts of Cairo where Dr. Taha Hussein, blind savant and poet, was brought to trial for traducing the Mohammedan religion. In his book he made the statement that many Moslem traditions and parts of the Koran itself must not be accepted as historically accurate. The great Moslem university at Alazhar is active in the prosecution.

THE ARENA

The Victorious Shalls A Study to Inspire Faith

By Dyson Hague, D.D., Toronto, Canada



BY Victorious Prophecy we mean those God-inspired predictive announcements in the Bible that have in them the tone of Divine Triumph; and the accents of victory over the aeons of time, the oppositions of science, the contradictions of Satanic enmity, and the impossibilities of unbelief.

One of the most remarkable features of the Bible is *the non-existence of doubt in its prophetic declarations*. The dominant of the Bible is the note of assurance. It is a positive confidence; irrefutable, axiomatic, absolute throughout. From beginning to end the Bible may be subjected to the most rigid analysis of the most inquisitive critic for any suggestion of hesitation or uncertainty.

It may be positively asserted, that from Genesis to Revelation, in the whole of this marvellous volume, 66 books, 1000 or so pages, 31,102 verses, 773,746 words, involving the most difficult, the most mysterious, the most varied historic depiction, spiritual revelation, and prophetic declaration, there is not one note of either doubt or fear with regard to the involved and ultimate victories that are definitely promised from beginning to end. It is so different in nearly all the works of Modern Criticism. In page after page, we find assertions and statements like "probably"; "possibly"; "there is reason to doubt"; "this is uncertain"; "that is spurious"; "there is a suspicion here"; "this is conjectural"; "perhaps this was a prophecy"; "possibly it ought to be"; "there are traces of prediction"; "we are unable to say definitely whether the events had happened or not"; "we are not sure"; "it is a series of tentative suggestions", etc. And to-day, as all men know, the twentieth century *Gospel of Evolution* is built upon a succession of probabilities; these probabilities are based upon a sub-structure of possibilities; and the whole is boldly vaunted as a solid structure, although it stands on the quagmire of equivocal propositions and unproven and unproveable suppositions.

But the marvellous thing is that throughout the Bible the Voice of Revelation is clear,

definite, and without a quiver. We listen to the vast orchestra of harmony, without ever hearing a tone of discord. The most daring and decisive declarations are made without a quiver of uncertainty. The writers never say "it is probable"; "on the whole it is possible"; "it is almost certain"; "in the reasonable limits of inquiry"; "this is within the bounds of possibility"; "we hazard the suggestion"; "we hope"; "we guess"; "it is probable." Nothing of the kind. There is no uncertainty, no hesitation, not a shadow of question, no vagueness, no ambiguity. An absolute decisiveness runs from beginning to end; the silver trumpet gives no uncertain sound. And the marvel of it is that it is about things absolutely unknowable by man, and absolutely beyond the reach of human fore-knowledge, conjecture, or guessing.

Now the key-note of our study is the little word "shall." From the start the Bible prophecy sounds the note of victory. Take your Bible. Open it, and read reverently Genesis 3:15. It has been called the Protevangelium; that is, the first or the beginning of the Gospel. It is the remarkable promise of a world affecting deliverance in the future by One who is denominated the Seed of the woman. As the acorn, the roots and trunk and branches and leaves, not only of the tree, but of the forest, lie unfolded; so we have in this verse a Divinely inspired study in Biblical Evolution. "It shall bruise thy head"; or rather "He shall bruise thy head." It is a promise that was regarded by the Targums and the Jewish scholars as implying victory for the Messiah. In this remarkable prophecy there is:

(1) The positive affirmation of a great and prolonged conflict.

(2) The victory, the bruising or crushing of Satan.

(3) The triumph, not by the force of prolonged antagonisms of human effort, but by One Who would be the Deliverer, the Conqueror. The reference is individual and personal. It undoubtedly refers to the Lord Jesus Christ, for the Hebrew is He, who is called the Seed. St. Paul (Gal. 3:16, 19) The Seed. (T

Romanist effort to translate it by the feminine "she" and to interpret it as referring to the Virgin Mary is unsupportable). And it is the victorious "shall" taken up by St. Paul in Rom. 16:20, when he says that the God of Peace *shall* bruise, or crush, or trample down Satan under your feet shortly. A magnificent promise for impatient faith; for that adjective "shortly" literally very soon, speedily. It lifts our thoughts up to One Who is accustomed to measure the milleniums of time by the days of eternity.

The more I read the first three chapters of Genesis, the more I am deepened in my conviction of the Psalmist "Thy Word is true from the beginning" (Ps. 119:160), or "the beginning of thy word is true." It is gloriously true. There is in it no haze, no vague and misty note of tradition. To call the Eden story an allegory is to take away its historical reality. To say it is a mere myth of Babylonian origin is to destroy its verity and spiritual value. When these and similar verses are expounded on rationalistic or natural principles, they present innumerable and insuperable difficulties. They become confusion worse confounded.

We will take Peake's Commentary, for instance. He says about this marvellous, age-embracing, world-arresting evangel of hope and glory for the human race, "*There is no Messianic reference in the passage*"—"The last clause *may be a gloss*." Think of it! A positive negative and a dubious positive for a promise that has inspired and cheered myriads of believers.

And even Bishop Gore, not long ago in St. Paul's Cathedral in London, in attempting the task of reconciling the Christian religion with modern Science, declared: "Let us proclaim as constantly, as emphatically, and as publicly as possible, the abandonment by the Church of an untenable position—the position that the early chapters of Genesis record literal history."

I cannot speak for other Churches. But for my own beloved Church let me proclaim as conclusively and as publicly as possible, that the Church of England has *never abandoned* the position that the early chapters of Genesis record literal history. On the contrary, when Bishop Gore was ordained, before he was consecrated, in answer to the question, "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?" he solemnly answered, "I do believe them."

But the note of victory never falters. It is caught up in Gen. 22:18, where it is expanded and personalized: "In thy seed *shall*

all the nations of the earth be blessed." In Gen. 49:10 "The sceptre *shall* not depart from Judah until Shiloh come; and unto him *shall* the gathering of the people be."

I would like to refer the reader to that remarkable book by Monro Gibson, *The Ages Before Moses*. I have read it over and over again, and I can never thank God sufficiently for the blessing Monro Gibson's *The Ages before Moses* and *The Mosaic Era*, have been to me. They have given me a grip of the truth of the Bible that I have never lost. After reading his chapter on the Shiloh prophecy, I have never had any doubt but that it refers to the Prince of Dan. 9:25, and to the Prince of Peace, Isa. 9:6. In fact Gen. 49:10 should be linked with Isa 9:6, "the Government *shall* be upon His shoulders," and "of the increase of His government and peace there *shall* be no end." For Shiloh has been found to mean:

1. He to whom the rule, or the Kingship, or the Kingdom belongs. He, Whose right it is, as in Ezek. 21:27 and 1 Chron. 5:2.

2. He who must be sent, the Sent One, as Gal. 4:4.

3. The One who brings peace, gives rest! So gloriously followed by Ps. 72:7 and Is. 9:6-7, and fulfilled in Matt. 11:28 and John 14:27

In miserable contrast to this inspiring interpretation is the poor doubt-producing comment of Peake's Commentary. What does Peake say of Gen. 49:10? It says "The next verse is extremely difficult, and though Shiloh is popularly regarded as a title of the Messiah, the view does not possess any intrinsic possibility. It may, therefore, be set aside without any hesitation." And then he adds: "If it is translated till He come, whose it is, the passage is probably Messianic, and is *for this reason* regarded as an interpolation by many! (he should have added "by many other rationalists") the idea of Messiah being much later."

Passing Numbers 24:17, 19 "A sceptre *shall* rise out of Israel, out of Jacob shall come He that *shall* have dominion"; or such a glorious verse as Job. 19:25, "He *shall* stand upon the earth"; and the multiplied shalls in the Psalms, a life-study in itself, such, e. g., as Psalm 2:7, 8, 9, "I *shall* give thee, Thou *shalt* break them", or Psalms 45, 72, 96, 98, 102 and Ps. 110 with its eight *shalls*, we come to the Prophets, where the note of certainty must strike even the indifferent reader as a phenomenon.

I took the trouble to go through the Book of Isaiah the other day, and I found there between 946 and 950 uses of the word *shall*, not including the "I wills" of God, which, after the for-

tieth chapter, are frequently used. As I read them one by one, two by two, twenty by twenty, fifty by fifty, hundred by hundred, the succession, the cumulation, the progression struck me with peculiar force. It was like the onward course of a majestic river, as wave after wave of positive affirmation rolled on. In the 11th chapter, for instance, "there *shall* come forth a rod", "a branch *shall* grow out of His roots," the "*shall*" is actually used 37 times; "The Glory of the Lord *shall* be revealed", "the word of our God *shall* stand for ever." And so, as a silver trumpet gives no uncertain sound, it pursues its triumphant course until the 66th chapter, with the triumphant words that seem like a chapetr in the New Testament and centuries later.

"He *shall* appear to your joy" (v. 5)

"The Lord will come" (v. 15)

"All nations *shall* come and see my Glory" (v. 15)

"They *shall* declare my glory among the Gentiles" (v. 19)

"The new heavens and the new earth *shall* remain" (v. 22)

(Of course, I am taking here the A. V. translation, on which this study is based)

Or go on to the next prophet. It is the same in Jeremiah—"A King *shall* reign" (Jer. 23:5) and the words "It *shall* come to pass", are so frequently reiterated. About 630 times, the word *shall* is used. It is the same in Ezekiel, with that chapter-after-chapter repeated "And the Word of the Lord came to me" in which the word *shall* is used about 636 times. It is the same in Daniel with its fearless facing of the historic ages (Dan. 7:9-14) and its unhesitating voice of Divine certitude, 2:44, "in the days of these kings *shall* the God of heaven set up a kingdom, which *shall* never be destroyed; and the kingdom *shall* not be left to other people, but it *shall* break in pieces and consume all these kingdoms, and it *shall* stand for ever", and the daring words of 2:45, "The great God hath made known to the king what *shall* come to pass hereafter; and the dream is certain, and the interpretation thereof sure." It is the same in the Minor Prophets, Hos. 1:10; 2:21, 3:5, etc.; Joel 2:28-32, etc; Amos 8:11; 9:11-15, etc.; and all the others, especially Zech. 6:12-13; 8:22, 29; 9:9-10; 12:10; 13:1-7, etc. The note of unqualified assurance runs through them all. It is the positiveness of the Voice of God. Let the student count for himself, and be fortified.

At last the great volume of the Old Testament with its 39 books, comes to a close; its voice unanimous, its testimony singularly uni-

fied, through complex subjects and divers writers without a jarring note of discord. Writing with their eyes on a far distant future, they wrote with the certainty of men who were writing history. In every department of literature, it is given to the authors of a more enlightened and progressive age to correct the errors and mistakes of a by-gone age. But it is not so with the writers of the Bible. Not one of these later authors ever considered it their function to correct the statements of those who wrote in ages long before, or to dispute the assertions of those who lived in a less enlightened age. No later writer ever dreamed that he was possessed of a superior light, and had therefore the right to revise, rectify, or amend what his predecessor wrote. Their description of *the Messiah* was so marvellous, that it was impossible for any imagining of the human mind to conceive it. If they pondered upon the mystery of it all, and from 1 Pet. 1:11 it appears that they did, it contained what must have seemed at least to be insoluble contradictions of thought, time, place. Born of a virgin, yet Son of God; unattractive, yet Prince and King; cut off, but prolonging His days; betrayed, yet enthroned; smitten and put to death, yet not a bone of Him to be broken; despised and rejected and deserted of God, and yet God's Very Fellow, the Prince of Peace.

No Palestinian mind could ever conceive of such a Personality, or of events so remote in time and in probability as the Messianic Programme. As an American Bishop wrote: "No calculation of human thought could pierce so far; it is supernaturalism burning and shining throughout." And then Christ came; the fullness of time. At last the One Who should come (Ho Erkommenos) Who was the subject of successive centuries of writing, the Centre of the one dominant plan, the one dominant Hope, the Subject of the great dominant programme, the Promised One Himself appeared.

In speaking of Christ, perhaps the most remarkable thing about His utterances is that calm note of conscious power and certainty. Their spontaneity, and what Parker felicitously called their extemporaneous originality is perhaps the chief feature. Think of such words as these: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17-18). Or: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28). Or: "For where two or three are

gathered together in my name, there am I in the midst of them." (Matt. 18:20). Or: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations": (Matt. 25:31). Or: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20). Or, what are to my mind for calm audacity of prophecy the most remarkable words almost of Christ as man: "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35). And as to The Far Future of the Centuries, the expansion of His Church, the Consummation of the Age, His Second Coming, the Last Judgment, He spoke of these things as if He were talking about the commonplaces of the day (24:7, 11, 12, 14, 37; 26:64).

Take for instance Luke 21:25. "And there *shall* be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." Think of that descriptive word, The synoche of nations. It features the hopeless state of nations in perplexity, a simply marvellous forecast of the international state of affairs today. Today it certainly seems as if the powers of men have reached their limit. We live amidst tumbling crowns, and tumbling thrones, and snapping sceptres. The surging tides of newer royalties, the tyranny of Bolshevism, the menace of new imperialisms, and the emergence of Mussolini. All these are signs in the chaos of disintegrated dominions.

And think of the confidence of His outlook over the centuries of Christian expansion: "Ye *shall* be witnesses unto me . . . unto the uttermost part of the earth." (Acts 1:8); and when of the repetition of that certainty, as the glorious tone of confidence is re-echoed in 1 Cor. 15:51-54, "the trumpet *shall* sound, and the dead *shall* be raised incorruptible and we *shall* be changed." And even more so in 1 Thess. 4:16-17. Wonderful words! Wonderful definiteness! Wonderful hope! And take finally the Book of the Revelation.

Now let us remember that whatever school of interpretation you may have, Preterist, Historic, Futurist, or Spiritual, that this marvellous book is the only book in the Bible that

promises a peculiar blessing to the one who reads it and keeps its words. It is an Apocalypse. That is, it is the Revelation of a person or of things, it is unseen, as by the lifting up of a curtain or the opening of a door, it is disclosing what is within. It is the unveiling of the Ever-living Christ, whose Deity is affirmed in that marvellous and unambiguous, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. 1:8). The Central Figure of the book is the Lamb (Rev. 5:8-13; 6:1-16; 7:9; 10:14-17; 12:11; 14:1-4; 15:3; 17:14; 21:9-22, 23-27; 22:3) who is unveiled as the Lamb that was slain (Rev. 5, 6, 9, 12; 13:8). And the dominant tone throughout that progressive Revelation is the ultimate purpose of God to finally destroy sin and fulfil the protevangel of Gen. 3:15, of destroying sin, putting down his foes, the Beast, the red Dragon (Rev. 12:9) the unclean and the spirits of demons, the Devil and the Beasts and the False Prophet, yes, Death and Hell itself. Rev. 20:14. For He hath put all things under His feet. Heb. 2:8; 1 Cor. 15:25. And the last enemy that shall be destroyed is Death. 1 Cor. 15:26. (Is that the Second Death of Rev. 20:14)?

But throughout the tone of triumph is superbly wonderful, increasingly dominant; and Rev. 19:15 is like a summary of the whole Bible. He *shall* rule, the Lamb *shall* overcome, for He is Lord of Lords and King of Kings (Rev. 17:14). Pause for a Selah of meditation to lay an emphasis of thought upon that "shall" and "for". So in the final of the Word of God we have the consummation of that glorious and positive Apocalypse of our Lord and Saviour Jesus Christ as the prime and finality of all God's purposive Revelation. There we see Jesus as in Eph. 1:23; Col. 1:15-19; Col. 2:3-9, as the Glorious One Whom God raised from the dead and set at His own right hand in the heavens, far above all principality and power and might and dominion, and every name not only in this age and aeon, but in that ampler one which is to come. We behold Him as the diademed and enthroned Sovereign of all ages, all worlds, all nations, allsouls. And like a thread of gold His second coming, His rapid approaching glorious Advent runs through it all from 1:7 "Behold, He cometh" to Rev. 21:7, 12, 20, "Behold, I come quickly."

And whereas the Book of Genesis records in its first chapters the creation of the old heaven and the old earth, the Universe as it now is, the last chapter of Revelation describes the new heaven and the new earth with the Lamb's

wife, the Lamb's temple, the Lamb's Book of Life, and the Lamb's Throne. As Monro Gibson finely shows in his *Ages before Moses* (if you haven't read it, get it, you'll have a treat) the Bible begins and ends with an apocalypse, in Gen. 1:3 of the humanly unknowable and dateless past, and in Rev. 21:22 of the humanly unknowable and dateless future. In the first we have the heaven and the earth, in the last the new heaven and the new earth. In Genesis the Paradise of Eden with the river and the tree, in Revelation the Paradise of God with the Tree and the River of life.

In conclusion I would like to say, as we review this succession of uncountable "*sballs*" with their positive certainty and absence of any whisper of doubt or shadow of uncertainty, that the call of present day Christians is to *stand by the Book* in its entirety, infallibility of authorship, and plenary inspiration, with a faith that has in it no shadow of hesitation or note of uncertainty. We today are fighting an embattled host without, subtler, cleverer, with weapons more dangerous than ever known in the prolonged conflict. But we are fighting also, alas; in an army that has many failing and falling leaders. That is, many of our leaders have become disloyal to their oath, have left the camp, and deserted the Standard.

I know personally three leaders whose works and writings twenty-five years ago I would have taken in my hand, and with bandaged eyes have subscribed to everything they said or wrote and said: "I believe that: it's true; I am sure it is sound and reliable and absolutely trustworthy for they said it." But today two of them have gone far from their original faith in the Bible as the Word of God, and one of them has largely lost his first love. While I do not like to think of these men that it was because of any pressure of current theological opinion, or of any desire to secure an enlarged popularity, still I cannot help a deep feeling of sadness, and re-echo Browning when he wrote of his lost leader: "Just for a handful of silver he left us. Just for a riband to stick in his coat."

The tendency of the age is the loosening of the fibre of conviction with regard to the essentiality and absoluteness of the Truth and the Faith. We need more faith; we need to trust God's Word; to put our whole trust and confidence in it and Him. And the duty of every believing Christian today should not be only to stand, but to help stand.

In these days of undermining and unsettling, with Commentaries and Introductions like that

of Peake, and of Driver and Moffatt, and Jackson and M'Fadyen, it is the duty of all Christian men to establish, strengthen and settle, *to withstand* with all their might, and having done all things—to stand. Eph. 6-13. Satan as the protagonist of the Anti-Christ army, wants to upset and unsettle. But Christ came not to destroy the Old Testament, but to fulfil it, and would to God that in like manner every Christian Professor, every Christian minister would breathe so confident a note of assurance and faith, that he would communicate something of his own positive certainty into the hearts and lives of his people.

It was said of the great Mr. Pitt that no man ever entered his room who did not feel still braver when he came out than when he went in. To go into the company of Isaiah, Paul, Peter, John, is to feel braver and stronger. Above all, to go with Christ and breathe His spirit, the Undiscouraged, the Undismayed, the Glorious leader of faith, is to catch a vision of victory over all discouraging situations. Younger Christians should read more of Griffith Thomas, Urquhart, Dr. Orr, Matthew Henry, Principal M'Intyre, Scroggie and the pages of *The Bible Champion*. Ministers and Sunday School Superintendents and College Professors should get these and read them and circulate them, and tell about them. They should read more of Parker and Guinness and Saphir, Professor Dick Wilson, and many of the old leaders, for by them and through them they will shake off those shackles of doubt, and emerge from the mist of that vacillating, apologetic uncertainty that seems to be the normal habitat of so many modern preachers and professors.

Let us clasp hands and hearts in a fellowship of decision to stand by the Word at all costs, at all times. Think of the volumes of controversy from rationalists and critics and unbelievers of all sorts and kinds. Think how the Bible has been assailed, and defiled, and defied, and burned, and buried, and destroyed. And there it stands, silent as the sun, silent as the stars. And there is no speech or language where its voice is not heard. Today it speaks through a myriad, myriad pages, for "the grass withereth, and the flower fadeth; but the word of our God shall stand for ever" (Isa. 40:8).

Oh we must not let go that boldness and freeness of frank, confidential trust (the Greek of Heb. 10:35) with its glorious rewards. We must have patience, that steady enduring perseverance that just holds on in spite of long delay and the baffling disappointments of delay. We must stand up for

Jesus, Who in the darkest day of His life, declared triumphantly heaven and earth *shall* pass away, but My Word *shall* not pass away, and echo His faith in God's ultimate victories and triumph.

And more and more as we see the Day approaching, we should lay hold of that Blessed Hope, and emphasize it in word and life. I think there is a decline among Christians of the public teaching of the Second Advent. The cry that Christ is coming is not so clear as it was thirty or forty years ago. I was amazed when I was in Keswick last year to find that of all the splendid addresses, there was not one on the Lord's coming. I asked the leaders why, and they said something about the differences of view of leading Keswickites. Some held that the saints were to go through the tribulation, and some held that the saints were to be taken away before the tribulation, and therefore they thought it better not to bring too prominently forward a subject about which there might be division or discussion. My own opinion is that it would be a sad thing, if in discussion about the details of so great a subject, we were to overlook or obliterate three great facts.—

(1) The first is the great primary fact that Christ is coming again.

(2) The second is that the signs of the times today seem to indicate that the Coming of the Lord draweth nigh, and it is our duty to discern and examine critically the portentous phenomena of these hours of destiny, these times signalized and prophesied in Matt. 24; 1-14, 37-44; and 2 Tim. 3:1-5. You can take one by one, the words of Christ with regard to wars and risings and false prophets and decaying iniquity and pseudo-Messiahs (we had one or two of them announced in the paper the other day), love growing cold, missionary activity, and the twenty signs given by St. Paul 2 Tim. 3:1-5, and you can lay them down verse for verse, word for word, letter for letter on the events and characteristics of today and find them absolutely fulfilled, or in process of fulfilment.

(3) The third is that every Christian, especially every Christian leader, should in the Advent season and every other season unceasingly and openly declare He *shall* come again. Let us face the giants, the sons of Anak, the leaders of doubt and unbelief and rationalism in the Church today in the same spirit that Caleb and Joshua eyed the giants of old. "Fear ye not them; their defence is departed from them; the Lord is with us; fear them not." Often and often they are only blind

leaders of the blind, doubters guiding doubters, rationalists followed by unbelievers. Oh, let us never go to them for light. Never let us summon winter cold and cheerless to explain spring and sunshine, or summon doubters to tell us the meaning of faith, or rationalists to explain revelation, as Parker said, or summon men who lack faculty, vision and power to lead us into the beauties and glories of the spiritual Vision.

We must be willing one and all to take the wages of virtue; to fight, to struggle, to right the wrong, and to have the glory of going on and still to be in that glorious minority which has the promise of Christ. But whether with few or many; whether applauded or opposed in this adulterous generation, when good and evil, the admirable and the dangerous are so strangely conjoined, it is our clear duty to stand fast, and to hold fast, watching and waiting for His Parousia and Phanerosis, for His Apocalypse and Epiphany (1 Thess. 4:5; 1 John 3:2; Rom. 8:19; 1 Pet. 5:10; 2 Tim. 4:4) when all doubts will be dissolved, all the promises fulfilled, His word triumphant, and Christ shall be all in all.

* * *

Solomon and the Nebular Hypothesis

The Bible is not a textbook on science, and does not pretend to be, yet, as the inspired Word of God, it cannot contradict science—that is, it cannot contradict true science, which deals with real facts.

Astronomers have had to discard the Nebular Hypothesis as a satisfactory explanation for the origin of the earth; yet they believe that in the beginning the sun and the earth were in a nebulous condition. In other words, they believe that the sun and the planets were originally "star dust," even though they cannot explain how the sun and the planets became what they now are from that star dust.

In the eighth chapter of Proverbs, Solomon writes thus of Wisdom: "I was set up from everlasting from the beginning, or ever the earth was. While as yet He had not made the earth, nor the fields, nor the beginning of the dust of the world. When He established the heavens, I was there; when He set a *circle* on the face of the deep." (Prov. 8:26, 27).

Whatever the process through which the material composing the earth passed, there is mention of the "star dust" which astronomers believe formed it; and, moreover, in the following verse even the roundness of the earth is indicated.—D. J. Whitney.

God's Man

By Lawrence Keister, D.D., Scottdale, Pennsylvania



A MINISTER of the gospel is not made by a majority vote. He lives on earth but he hears voices from heaven. He mingles with men, he knows men, he prizes education, but he is made by other means. The "good mixer" may have the call at the Church counter; but it takes a higher call to make a good minister.

Text and Subject

Our Lord threw a flood of light on this subject when He addressed His eleven apostles in these words: "Ye did not choose me, but I chose you and appointed you that ye should go and bear fruit and that your fruit should abide; that whatsoever ye shall ask of the Father in my name He may give it you." This is a restatement for He wishes to be understood when He places the emphasis where it belongs.

The man who discovers himself in this description, who responds to Christ's authority and accepts His program, is not in doubt as to his call. It comes from God and leaves its record in his own consciousness. A superior mind regards him as God's man. He is more than a product of earth. He is called by Christ, appointed by Him for His service and supported on earth by the Father in Heaven. According to this teaching, the minister is not a high-brow hypothesis or a sacred suggestion, but a divine affirmation.

The designation we have derived from our Lord's address to His apostles may not be altogether convincing. Today there are no apostles, men who saw and heard the Master during His earth-life. But the minister of today answers to our Lord's description without the loss of a single line, for he is called by God, appointed by God and supported by God as certainly as anyone in this original group of eleven. It may be urged that ministers today are not all men. Some are women, and the number is increasing. But whether men or women, ministers are divinely called and constituted, the men being manly and the women womanly, for God never defaces His own image.

A Real Man

There came a man, sent from God, whose name was John. His coming was re-enforced by God's sending and that is what made him so useful. He was strong and steady, consecrated

and consistent. He fitted into the divine plan and served the divine purpose. The Jews said of Jesus He was a man, but denied His divinity. He stood before them, body, mind and spirit, in the unity and perfection of human personality. He lived in the visible world and respected its laws. He lived also within Himself and when His thought and emotion and will found expression in teaching and healing, in compassion and suffering, men were amazed.

Unlike men about Him, He never fell into error. His expressions were true because He was the truth. Evil found no place in Him. Moral choice was not in the balance when each opportunity arose, but the choice of the right was His settled principle, as each new choice revealed. He was a moral leader who broke the way for others. His prayers entered the ear of God and opened the windows of heaven.

But Jesus was a real man, not human as men say apologetically when they wish to excuse sin, for sin is not essential to reality. No weakness of will appeared in Him, no evidence of being out of balance. He was morally erect because He was upright in heart, and from every angle we are impressed with His moral integrity. He was God's man, His ideal man who was real in the present order, pervaded, as it is, with evil and imperfection.

All Christians are to become like Him, for they are to see Him as He is. This likeness, then, is possible, and it is not all referred to the future, for we read that "if any man have not the spirit of Christ he is none of His." It begins here and now. The parting word of Peter is an exhortation to grow in the grace and knowledge of our Lord and Saviour, Jesus Christ. Christians are taught to pray, "Thy will be done on earth as it is in heaven"—the first fittings of our future crown of glory are made here and now.

Religious leaders are to be like Christ and in some sense take rank with Him. They are God's men. They are not to be fractional and fragmentary, but whole, like the Master, always standing for truth and duty. The minister is called to be a real man in the visible world, where men live and move and have their being, and also in the world of his own thought and life, and last, but not least, in relation to God, which is the most fruitful relation of all.

The minister must be real in the same sense that Jesus was real, if he is not to become a sounding brass and a clanging cymbal. There

must be no cavities in his character, no secret chambers where God it not admitted. Only as God is within him can he be a teacher and a revealer, giving free course to the truth and impressing men with God's nearness. His character and life must be positive, talents, energy, personality, all bearing steadily in one direction. He must count one in conflict with evil and in the defense of righteousness. He must be strong in the Lord and the power of His might.

Our purpose to speak of the minister as a real man must prevail, even if it leads us to refer to his faults and failings. It may cost "a sigh, a tear," or bring a blush of shame to our cheeks, but if it lifts a note of warning that is heeded by one, only one, it will be worth the price.

We all know ministers who do questionable things such as these: they write or speak in a way that conceals the truth in a given case and so deceive and mislead others. White lies change color and little sins are sinful. How can a minister appropriate the sermon or address of another without giving due credit? Or how can he go to places he would not enter except with the assurance that no one would ever know it? Speculation on margin is more than questionable, but a few ministers are tempted to do this very thing.

The minister may permit his interest to be divided by social or business engagements. He may seek to add to his income by some side line that means trouble as well as cash, and so subtracts from his earnestness and influence. He may select books to read that are anything but orthodox, anything but Scriptural, and so be led astray like men we might name. He may join some organization that becomes a delusion and a snare to him. He is proud of his honors, but he may not perceive that the Lord has departed from him.

The minister may even experiment with doubtful doctrines till he presently becomes the advocate of mere theories. He may be misled by restlessly searching for some new thing. Palliating wrong as though this were broad-minded and offering Scripture in support of an unscriptural attitude is as unwise as it is unethical. And, lastly, rejecting friendly advice and even wise criticism without consideration hardly becomes a man who offers so much advice he expects to be accepted at its face value.

Let us come just one step nearer our real man. He is in his pulpit. The statement he is making refers to one family among his membership. At the close of service one member of that family who was offended told him so.

His reply was: "Well, what should I have said?" "You should have told the truth," came quick and sharp. Correction might have been made at the evening service, but it was not, though the offended one was there to hear it.

Just one more instance. A ministers' meeting is in progress. In defending his position one pastor quotes a text and gives his interpretation to suit his views. Two others join in asking him to state the teaching of the paragraph in which this text is found. He complies, and then the two make this request: "Now interpret the text you misinterpreted." Out of the mouths of two witnesses, of whom I was not one, every word was established, but the man who was pledged by his calling to do right did wrong. He continued to hold his wrong interpretation and his cherished theory.

These are not imaginary defects of imaginary cases, but actual instances taken from life. Poorly concealed, these errors were seldom corrected, which is proof that they were not regarded as faults or hindrances. Such defects are not attributable to Jesus, to John or Paul, or to many ministers of our own day. Spots on the sun are sure to show. An ancient king was weighed in the balances and found wanting, and shall a modern minister "short weight" the Lord God and He not know it?

"If a man be overtaken in a fault ye that are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." An erring man can be restored and in the presence of temptation a spiritual man can keep his character.

God's Ownership

The other member of this combination must be taken into the account if we are to get a true estimate of God's man. "Ye did not choose me but I chose you," says our Lord to the men He singles out for His service. He is the higher intelligence and the moving cause in this group of men, a fact never to be forgotten. It is His choice that makes men ministers.

Paul tells us that he was an apostle by the will of God, a most excellent way to be an apostle, and equally good to be a minister of the gospel. A minister is something more than a good man. He is called, appointed, supported by God. He is owned and controlled in the interest of His Kingdom. God's man is God-governed and shows no disposition to do as he likes and justify himself afterwards. He is intentionally religious, his will answering in cheerful obedience to the will of God.

Men who admire strength and courage and virility in the pulpit have invented the expression "he-man," by which they characterize the highest type of ministerial excellence. But we are inclined to think that mere masculinity cannot compare with apostolic ruggedness. Paul gloried in his weakness when he knew that by reason of it the power of Christ rested upon him in greater measure. God's messenger, like His message, is essentially spiritual and instinct with divine life and energy.

The sermonizer may become an artist of his own kind or merely an essayist, with new themes and ideas and forms of expression. His illustrations will suit his subject if not his audience. He speaks with reference to men and not as one who is accustomed to re-enforce his words with a "thus saith the Lord."

Some men preach science and philosophy and thus lower the pulpit. The gospel is given and it has never been improved, as it has never been surpassed or exhausted. God's man defers to God's wisdom and will. He is not his own, for he is bought with a price and he honors the transaction. Angels are God's messengers, but the Church is built on the apostles and prophets, Jesus Christ Himself being the chief corner-stone. Jesus was God's man so completely and perfectly that anyone who really saw him saw the Father; and shall not the minister today reveal God in His character and conduct as well as His words?

Job was God's man in affliction; Daniel in heathen Babylon; Joseph in slavery and in authority also. Though defective, David was a man after God's own heart. Luther and Calvin and Wesley were not fragments, but men with undivided interest. Blessed are the pure in heart for they shall see God and report their findings not as echoes but as voices.

With something of feeling William Lyon Phelps expresses himself: "I wonder what Jonathan Edwards, Cotton Mather, Oliver Cromwell, John Milton and other hearts of oak would have thought of the back-patting gospel? These men were free from the taint of self-pity. They did not have to bolster themselves up with signs on the wall imploring them to work or commanding them to smile, nor did they bellow their courage in the bath-room. I believe that religious faith will elevate the average man more effectively than he can do it by talking encouragingly to himself."

We, too, believe this very thing, but at times we feel the need of crying out: "Lord, help our unbelief." Our faith fails just where it

ought to hold firm, just where we should begin to realize the presence and power of God, just where our ministry should become most effective.

The first disciples were directed by our Lord to rely on the Spirit, even in presence of enemies and opposers. It is not ye that speak but the Spirit of your Father that speaketh in you. The Spirit supplies the wisdom and energy for their defense, even as was done by our Lord before His departure. They were to illustrate in their own life the fact that their religion was spiritual and supernatural.

The miracles these disciples performed were not the product of their own energy but were the result of divine intervention and divine power. They were not taught to do their work by summoning their own strength, but by acting in the name of Christ. When the seventy returned from their preaching tour they were warned not to rejoice because devils were subject to them, but because their names were written in heaven. The spiritual side of their life is first, always first.

The preacher speaks for himself, but as a great modern preacher has said, he speaks for Another who is his superior. One reason Jesus spoke so well was because He was not rendered unintelligible by compromises. He spoke in self-defense but also and chiefly in self-revelation. God's man is not self-centered but defers to the divine wisdom and will. Obedience is the organ of spiritual knowledge, as Frederick W. Robertson has shown us. "If any man will do His will he shall know of the doctrine whether it is of God or whether I speak of myself." He can apprehend God's truth and use it with full assurance of its value and its source, and has no desire to preach on his own authority. He is God's man, not Charles Darwin's, not Matthew Arnold's, not any man's man, not even his own. The orbit in which he moves is fixed by three points, his divine calling, appointment to service, and support in service. The whole sweep and course of his career is measured from one center.

Progress and Promotion

It is sufficiently apparent that religious leaders are aspiring men, forward looking and upward moving. They established local churches and great denominations, as they believe, under divine direction and in fulfillment of the plans of Providence. Institutional churches are founded for the care of the body as well as the soul. Property is required, buildings erected and capital is called to the support of religion.

Christianity is an aggressive religion offering unlimited possibilities of progress and promotion, but its real realm is spiritual life. It offers promotion. He that would be chief among you let him be servant of all. It provides for progress, spiritual progress for any Christian and any leader. The way onward is open. With each one rests the measure of his own spiritual attainment.

When ecclesiastical preferment masters the mind there is sure to be a detrimental division of its energies. Thirty years ago a promising young preacher ten years out of the seminary said with evident pleasure: "I am in line of promotion." Did his ambition aid or retard his spiritual development? Who knows after all these years of opportunity? The things men covet may be disappointing if attained or even elude them altogether, but the things they are worthy to receive generally come their way. "No good thing will He withhold from them that walk uprightly." The last part of the text gives us the key to the first part and the first part is good enough for the most ambitious.

Promotion may come by reason of notoriety, and hence there is a temptation to be sensational; near-church people and even a few church people fall in with this method of appeal to the public, expressing themselves with remarkable interest and emphasis. They see their minister growing in magnitude and power and he must have room to expand. The expansion takes place and also the contraction that soon follows.

"Do not be misled by the new popular catch-word," says Dean Inge, "that Christianity is social, not individual. Christ began with the individual and worked outward." According to Christ's method, the task of saving men and renovating society is greater, but not too great, for us if we are in league with our Lord. Let us give thanks that God can deal with us as individuals as well as with groups and masses of men. Only the man who lacks faith in God regards this personal dealing as impossible and unreal. He has no means of knowing how it can be; but the man who has a religious experience can agree with the old colored slave who said: "It is just like him."

President Hadley of Yale College pointed out a difference that reveals a danger. "If a man's purposes and ideals are such that he is seeking to attain them for himself at the expense of his fellow men they are pagan ideals. If his ideals are such that each step toward their realization means the advancement of those about him his purposes are Christian."

Paganism is not all in pagan lands, as a great modern preacher indicated in a most emphatic manner when a friend suggested that he was the very man to preach the gospel to a fashionable club and win its members to Christ. The great preacher said nothing in reply but looked out of the window in perfect silence.

When Solomon's opportunity came he asked for wisdom and God gave him in addition riches and honor. Shall the faith of the minister fail when his opportunity arrives? Will he succumb when there is no bread and nothing with which to make it? Our Lord was not starved into submission to Satan. Seek ye first God's Kingdom and all these temporal requirements shall be added. Any Christian can choose the best and stand with Solomon.

We read of Jesus being tempted in all points like as we are, yet without sin, and we should see also that we are tempted in all points just as He was, though the tempter keeps well out of view. We can tell by means of our temptations how far we have gone in our personal religion. The battle rages on disputed ground and only when a man is victorious can he say, Get thee hence, Satan, with the moral authority that moves him.

Jesus was tempted to satisfy his hunger in the wilderness by making bread out of stones. He is asked to rank his body above his spirit and also to step out of the divine order in creation. His temptation and ours are alike. Christian people are asked to step out of God's spiritual order and set up for themselves. It looks big, but it turns out little. If a preacher becomes very liberal, if he preaches what very liberal men want to hear, he is sure his name will appear in the news columns. He gets bread, but what is it made of? The man who disregards God's law in nature will disregard it in revelation. The man who exalts the temporal is likely to degrade the spiritual. If he obeys Satan he cannot obey God.

Religious leaders are still tempted to win a following, and churches are anxious to attract the multitude. Thus the spectacular may be made to overshadow the spiritual or perchance the spiritual ideal of the church may give way before one of another brand without anyone being fully aware of the change. Satan proposes to promote men by first receiving their submission. With him personal recognition is the price of temporal power.

Our Lord has his own way of promoting His followers. The way to get up is to get down. He that is chief among you is servant of all. His is a greater ministry, not a larger retinue. It is perfectly safe to be humble before God,

for he exalts such in due season, none too soon, none too late.

The true method of promotion was elucidated long ago. Who shall ascend into the hill of the Lord and who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto falsehood and hath not sworn deceitfully. For him the path upward is open and he can proceed without danger to himself or others. For him the problem of progress and promotion is solved and all he needs to do is to keep his hands clean and his heart pure, to maintain his integrity of character, and his interest in religion.

Obedience is the organ of spiritual knowledge, as Rev. Frederick W. Robertson has taught us. If this principle were applied by all religious leaders would it not work for the benefit of all concerned? There would be less conflict of interests and opinions. Obedience is very much the same for all. If the heart is the theologian and if, as someone has said, "the intellect is a born atheist," then the intellect needs the aid of the will. "If any man willeth to do His will he shall know of the teaching whether it is of God or whether I speak from myself." No man need continue in doubt, but can know and proceed with all the energy he possesses.

A Man of Prayer

Jesus gave a new significance to prayer by revealing God as Father and by praying his way through life. God was in hearing distance, and hence Jesus spoke to him. His law did not hinder communication either way and hence Jesus received answer. Our Lord's knowledge of nature and man, of law and God, never shut heaven but opened it. Jesus declared that God always heard and always answered His prayers. Prayer was a fixed principle in His life, and it became the indispensable duty and the cherished privilege of His followers.

God's man should, therefore, be a master in prayer. His should be a prayer-lit life. By means of it he gets on without stumbling, and by means of it he gets results in his spiritual work. The farmer co-operates with God when he sows and cultivates, and the minister when he teaches and preaches.

If a minister prays often and earnestly in private it is not because God is unwilling to answer, but because his own heart is slow to believe. He prays *to* God and not *at* Him. He expects answers, though these often surprise him because they are not what he anticipated and also because they are better than he ex-

pected and improve with acquaintance. He prays the whole way around. He covers the case, which shows that he knows the One he addresses. He may at times adopt the language of our Lord, "Let this cup pass from me, nevertheless not my will but thine be done,"—an all-around prayer, a whole prayer, an earnest prayer that reveals no tendency to degenerate into dictation, but brings an answer from God that is the supreme choice of him who offers it.

A defective prayer must be corrected and completed. Give my two sons the two places of honor was first changed and then answered. These two ambitious disciples drank of Christ's cup, according to His word. The answer to Paul's thrice-offered prayer, "My grace is sufficient for thee," was calculated to cultivate dependence upon God and also to preserve Paul's humility after being honored by wonderful revelations.

Persons who profess to receive answers when the facts do not warrant the statement neither aid men nor honor God. They only deceive themselves by a movement that has its origin and end in the compass of their own minds. True prayer, like life, is real and earnest as offered and as answered. God's ability to answer prayer is not questioned by God's man, for the preacher's ability to preach is mightily aided by his ability to pray. Perhaps here is a weak spot in Christian education. No course in prayer is offered in the church college or the theological school. Perhaps such a course is impossible except inside the closet door. The first disciples felt the need of such instruction when they listened to the Master in converse with Deity and then saw Him at work among men. They must have noted how well the two parts fitted together, and when the disciples united in making request they received special instruction, which they have transmitted to us as part of the minister's equipment.

Spiritual Power

The possession of spiritual power concerns the minister today as it surely did the first disciples. In an age when men develop power in industry, and use it as never before, a higher rather than a lower estimate should be placed on the higher kind. Our Lord made provision for his disciples as though this was a matter of supreme importance. When He sent them forth two by two He gave them power over evil spirits to cast them out. His word was to win, but evil has no disposition to surrender without a conflict. Only a superior power can displace it.

"Ye shall receive power" is the reassuring word of our Lord. This belongs to His program, even if it is not always prominent on that of the religious leader. Some men rely on education and personal magnetism, connections with various societies and on ecclesiastical offices and honors. Some accept the word of our Lord as though it was really meant for them and really receive what He has plainly promised.

The spiritual power promised is more than the personal influence of a preacher and more than the organized energy of a church. It is to be received. "Ye shall receive power when the Holy Spirit is come upon you." It is a divine contribution that accompanies the coming of the Spirit. As our Lord was the source of power for the apostles in their first preaching so the Holy Spirit is the source of power for present-day religious leaders. Lack of spiritual power argues absence of the Spirit.

Behold, I send the promise of my Father upon you, a promise which remains in force. No man can build up a spiritual religion with temporal elements. Christianity was instituted by One who was sent by God and so also it is sustained. Men must receive the Spirit if they are to be religious leaders, such as appear in the New Testament.

Nothing could be plainer. Then where do we hesitate? Is it not at the place where we stop to ask how to receive the Spirit? Where we entertain the fear that we are going too far? Where we detect an unwillingness to meet the conditions and pay the price? "This is the work of God that ye believe on him whom he hath sent," believe His teaching as true, believe it demands attention and action. The work of God ceases where faith ceases, no doubt, even if this means failure to receive the Spirit according to the promise of our Lord.

In the New Testament religious leaders are described as full of faith and the Holy Spirit. Both marks should still appear. Neither one can be omitted from our spiritual life and equipment. More faith and more evidences of the presence of the Spirit would add immensely to the efficiency of the Church. Power is needed, the power that comes with the Spirit. "The promise is to you and your children and to all that are afar off,"—we are not left out. "Tarry till endued with power" means that there is something more than the best education ever offered. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you" is Paul's way of saying that the Christian plan is perfectly clear while the practice of Christian people is much in doubt,

that the Christian standard is high though the spiritual standing of Christian people is low.

Ours is a religion of the present as well as the past, and the present must not dishonor the past. Its teaching, its power to regenerate man, its invisible Leader, all are facts in the personal knowledge of God's man. Art thou the teacher of Christian people and knowest not these things? How often emphasis is placed on matters less practical and less important? Religious conferences consider the subject but seldom advance. They fail to find an interpretation such as distinguished the first Christians. Spiritual power—how much it is needed, how much desired—but it comes with the Spirit who alone can be trusted to use it in the course of a personal ministry such as brings men into the very presence of God.

Abounding Life

Jesus intends His disciples to be cheerful, to share His joy and have joy of their own. They should be joyful enough to impress others. "Be of good cheer, I have overcome the world, that my joy may be in you and that your joy may be full"; these are the Master's words. His disciples share His spirit and life and they also realize their own best possibilities; two things that are not inconsistent but mutually harmonious and helpful.

Low spiritual vitality is an unproductive state. The normal Christian has life and has it abundantly. It is not a mere intimation of water at the bottom of the well, but a spring that bubbles up and runs over.

Should the representatives of our Lord misrepresent Him by means of a listless mind and an empty heart? "Full" belongs to the Scripture description of the Christian. "Full of faith," "Ye are made full in him," "filled with all the fullness of God." If a man really opens his heart to God what will happen? If he really desires the presence of the Spirit, will God regard his faith? Christ came from God and the Holy Spirit comes from God, and a man may so receive both that he becomes a subordinate, though not a separate source of truth and life. From his mind and heart, from his character and personality, the gospel shall flow ceaselessly like a river.

A holy man is a happy man in spite of the popular notion to the contrary. As applied in personal religion the word holiness is but little used. It puts the standard too high for practical people. They require something lower and more elastic. They fail to realize that little inconsistencies and moral lapses add nothing to

their permanent enjoyment. It requires a deeper touch to strike the chord of harmony that is real music in the soul, music that should never cease to rise like incense because it is characteristic of the life that is hid with Christ in God.

Truth and music were mingled when the angels sang their advent anthem. When Christ enters the soul,—He Who is the truth,—that soul begins to sing the new song which is keyed to the heavenly music. Living Christians are joyful because of abounding life, and Christian ministers should emulate Paul and Silas, who sang in prison at midnight. Perhaps sinful men would listen now, as then, to God's men if their life and conduct thus reproduced the glad tidings of great joy which are intended for all people.

In the following lines the word "I" means you and any minister of the New Testament type:

True service brings joy, let me tell you right here,
The joy of the touch that can dry up a tear,
As I work under orders, my skeptical friend,
Of One who is present and stays to the end.

How fine that success is assured without fail,—
No hindrance can hinder, no hate can avail,—
For I work under orders of Him who has said,
"Awake thou that sleepest, arise from the dead."

My work is all mine, though with Him it is shared;
His Spirit inspires, with His Word it is squared;
As I work under orders of One who is great,
Whose glory I seek, I am happy to state.

No motion is lost and no energy waste;
No strikers' delay and no novice's haste;

When I work under orders of One whom I love,
With spirit alight and with light from above.

The spirit of service gives wings to my feet,
And brings me to places where angels might meet,
As I work under orders of One who is wise
And find my reward in the light of His eyes.

Conclusion

God's leaders either are or ought to be real men, men who can with perfect propriety be called God's men. They are forward looking and the promotion they seek is such as God only awards. They are men of prayer. Their spiritual power, which is marked by the coming of the Spirit, is exercised under divine direction. They have abounding life, which is as attractive as it is pervasive.

If it is true, as a man of affairs has recently said, that the work of the Church is "the world's one essential business," the minister may well magnify his calling. If God gathers only one harvest from the earth, the minister may fittingly estimate his work in terms of God's thinking. If the salvation of one soul demands divine aid the minister should take up his task with even greater confidence, for the divine provision covers his utmost need. His experience continually confirms his faith and, like Paul, he is not ashamed of the gospel, because it is the power of God unto salvation to everyone that believeth. He takes the apostolic attitude. He is manly in his religious life and in his work as a minister, primarily and principally because he is God's man.

First John 1:8, and First John 3:9

By George N. LeFevre, A.M., Strasburg, Pennsylvania

Mr. G. J. Burnett, having raised several questions to Scripture references in article by Mr. LeFevre, sends us the reply below, which we deem worthy of the space required—the reply may interest others.—F. J. B.

Dear Bro.—Yours to the "Bible Champion," referring to my article in August-September issue, p 436, has been forwarded to me for reply. I am always glad to help any one to a more exact knowledge of the Bible. The King James version is very inaccurate and misleading in many passages of importance, and that have special significance, as is demonstrated by the fact that there are over two hundred denominations, all of which claim the Bible as their guide, although Christ prayed that we "might be one, even as" He, the Father, and Holy Ghost are one. I found I had to go to my Greek Testament in order to get God's truths. I have been a Greek student for over fifty years. I have the Sinaitic MS., the oldest and only complete MS. of the Greek New Testament now

known. By this MS. I get the nearest that is possible to God's own words as recorded by His specially inspired writers.



As you state, the "two natures" solution of the supposed conflict between 1 John 1:8 and 3:9 is generally accepted. But then, some would give us an illustration of the old fable of "jumping out of the frying pan into the fire." They accept this solution as removing the *supposed* conflict between the two verses of Scripture, but immediately start up a *real conflict* by shutting the two antagonistic natures together in the same person; and then they step back to look at the fight. "Peace I leave with you," said Christ to those who were His, "My peace I give unto you." But how could there be peace for the real Christian who

had to hold and shelter a *sin* spirit and a spirit *begotten from above*?

Those who claim that the *two spirits* are in the same person do not question that *before* regeneration the sin spirit abides alone in the individual and has entire control, except as it is checked and even antagonized by the mind, which is the reasoning being in man to which God appeals, as in Isa. 1:18: "Come now, and let us reason together," and in Isa. 41:21 and other places. But after regeneration, although there is a new creation by God, those persons (like the Modernists who deny the power of God and the supernatural workings in man) here in the matter of the two natures deny that God puts down and out the old spirit when the sinner is regenerated and that He creates and sets up the new spirit. They forget what is stated in Ps. 75:7: "God is the judge; he putteth down one and lifteth up another," and many other passages. God does not go into partnership with the Devil, as to man. God has the sole right to man, both by creation and by redemption. When, by reason of man's free agency, he sold himself to the Devil man *died to God* (i.e., was eternally separated from God); but God still had His right to man, and hence can assign him to eternal punishment. According to law, a man can sell only what belongs to him. If he has right of possession of a house during his lifetime, but another person has the right in fee to that house, the man can sell the possession of that house, but he cannot sell the right of ownership. But if the owner offers to make the man joint heir with himself to a great estate which includes that house, provided the man renounces his right of possession, then he acquires joint right of both ownership and possession, not only of the house but of a great estate besides. So, as a *joint owner* of himself with Christ, through Whom all this abundant blessedness has come, a Christian would not, if he could, keep as a tenant one who is an enemy of Christ. Besides, when he renounced his *self* possession he accepted as the tenant a friend of Christ who was begotten from above, and that tenant has an eternal lease. The same walls, doors and windows remain, but the new tenant will clean them up, freshen and gradually improve the building wonderfully. But that would be impossible if the new tenant had to be fighting all the time with the old tenant, who was a wicked enemy and had previously been "boss" about the place.

By Christ's atonement it became possible for man to be restored to oneness with God, on condition, accepted by the mind, of his *renouncing his free agency* and acknowledging

the purchase made by Christ, for we are bought with a price and are no longer our own. Then God takes our *spiritually dead body* (for it is the dead whom he quickens, Eph. 2:1), and gives us eternal life by giving us a *new living spirit* begotten from above, which is put in charge of our body and mind, but not in company or partnership with our old former disloyal and sinful spirit, which is crucified and buried with the crucified Christ in our repentance and belief of God. Then, when we are spiritually resurrected with Christ we are raised a new spiritual creature, as stated in 2 Cor. 5:17, "The old (spirit) passed away; lo, he (the regenerated person) has become new."

Man is a trinity—spirit, mind and body. He is a physical, intellectual and spiritual being, but it is the latter that God is specially concerned about, for it is the spiritual that determines the character and destiny of the whole being; and we shall eventually have even a spiritual body. There is no room for two spirits in man—he was not made that way. He was created with only one spirit. It is that spirit that sinned and hence is dead (i.e., separated from God). And when man *dies physically*, if he has that dead spirit in him, he will, in his entirety, be eternally separated from God, which is eternal death. It was only by a new creation that a new spirit for man could be *put in place* of the old dead spirit. There is a radical and wonderful difference between those two spirits. In the first creation man was given a created spirit, and he could sin like the angels (hence we have the Devil and his angels who sinned with him). But in the second, or new creation of a sinless being that can come into oneness with God and be received into heaven, man is given a spirit not *created*, but *begotten of Jehovah*, and hence "he has become new" (2 Cor. 5:17) and "is not able to sin" (1 John 3:9). "It is the *spirit* that makes alive (i.e., makes the spiritual and accountable being, in distinction not only from a dead body but also from a horse or other mere animal), the flesh profiteth nothing" (John 6:63). The flesh, however, can antagonize, hinder and tempt, as in the case of Eve—"When the woman *saw* that the tree was good for *food*, and that it was a delight to the *eyes*, and would make her *wise*" (Gen. 3:16)—then, instead of keeping her body under, as Paul did (1 Cor. 9:27), her spirit yielded to the desire of the flesh and disobeyed God, and *disobedience* is sin. It matters not how little, or even how good an act may be, if there is disobedience by the spirit to *God's will* then there is sin.

In Matt. 7:21-23 Christ shows very plainly

that it is not those who profess and *do good* and do many mighty works *in Christ's name*, but those who do God's will, are real Christians. People want to do as they please, instead of as commanded. Many are willing to be "good," go to church, be religious, stop sinning habitually, be church members, go as missionaries, or do anything that seems meritorious, but are not willing to do what God *says* and, indeed, they do not care enough to search to find out God's will.

Many suppose that the seventh chapter of Romans describes a conflict between the two natures which you speak of as being "one naturally sinful" and the other "divine," both "abiding in the same person." As you quote the nineteenth verse, you evidently share in that opinion. Its absolute groundlessness is shown at the end of the chapter (23rd and 25th verses), where it is definitely stated that the conflict is between "*the mind*," the intellectual or reasoning part of man, and "*the flesh*," the animal part of man. The *spirit* is not mentioned, because, in God's sight, it is dead.

In the seventh chapter Paul briefly describes the character of that conflict which took place in him before he was regenerated, and *not once* in the entire nineteen verses does he use the word *spirit* in any way. But in the eighth chapter, where he describes his condition as a *regenerated* man, in those seventeen verses he uses the word *spirit* seventeen times. Man, the spiritual being in his entirety, not regenerated, is powerless to do what is righteous, being sold under sin, for his spirit can only do evil in God's sight. But the mind, the intellectual or reasoning part of man, is conscious of right and wrong and of the obligations of the individual to his Creator and of the reasonableness and justness of the law of God, but it has no executive power (for that belongs to the spirit-only), hence we have the statement in the nineteenth verse.

But that statement is the confession of the religious and church-member Christian, not of a regenerated Christian. If the seventh chapter is read thoughtfully in the light of the rest of the Bible (not of the King James version), it will be noticed that the seventeenth verse describes the thought of most people when they decide that something must be done to curb their sinfulness and so resolve to turn over a new leaf and join a church; and thus they become mental Christians. In the fourteenth verse there is mental conviction, fifteenth mental confession, sixteenth mental acceptance and the seventeenth is mental resolution to stop

sinning so much, take a stand for Christ and join a church. In the eighteenth to the twenty-third verses we see the up-and-down, struggling, religious life of many church members who are *trying* to be Christians, but who, not being regenerated, keep on sinning more or less. And many think it ridiculous for anyone to seriously quote what God says in 1 John 3:9. Often even ministers in Bible conferences will toss it aside with a joke. But there are persons who get to the twenty-fourth and then the twenty-fifth verse and then give up "trying to be Christians;" and let God make them a new creature. Then they get enemies and have all manner of evil said against them falsely, and a man's foes shall be they of his own household.

As to the number being saved or lost by reason of God's arrangements, Christ Himself said (Luke 18:8) when He comes "will he find *faith* (i.e., believing God) on the earth?"

As to "Who then can be saved?" Christ told them, "With men this is impossible, but with God all things are possible." It is God, not man, who *does* the saving, and only in His own way after man gives up trying to save himself.

As to the tenth of Hebrews, it is so important and plain that it needs heeding rather than interpretation. There has been too much interpretation of the Bible, instead of obedience.

As to 1 John 2:1, note two points. The Greek word usually rendered *sin* means *miss the mark*, hence the context must show whether our word *sin* is meant, or wrongdoing through ignorance or for any other reason than unwillingness to do God's will. Sin is choosing to do the human desire, instead of God's will, when we know it or have the means of knowing it.

Secondly: The rendering, "we have an Advocate with the Father" is unwarranted. The Greek word for *advocate* is not found here, but instead we have the same word that is in John 15:26 and in 16:7, meaning *helper*. The correct translation is, "but if any one may miss the mark, we have a helper unto the Father." The Greek words for "unto the Father" are identically the same as found in John 14:6, where Christ Himself says, "No one comes unto the Father except through me"; and in Matt. 5:48 we are told, "We shall be perfect, as our Father in heaven is perfect." Here in 2:1 we are told that Jesus is our "helper unto the Father." In adding 1 John 1:9 *after* 2:1, you make a mistake, as 1:9 is written with reference to man in his natural sinful state, while 2:1 is with reference to regenerated persons.

You say very truly that "we are not saved by keeping from sin." But, *because we are*

saved, God keeps us from sin, in order to meet His guarantee that the life He gave us when we were regenerated is *eternal* life; for otherwise we would be saved only until we began sinning again. Besides, as stated in the twenty-third Psalm, He keeps us from sinning by "leading us in the *paths of righteousness* for His name's sake." By being kept from sinning we know that Christ is our Saviour and that we love Him; for He Himself has said (John 14:15): "If ye love me, ye will keep my commandments." And as stated in 1 John 2:3, "Now by this we know that we have known him, if we keep his commandments." But if we sin, then we know that we are a stranger to Him, for "everyone who sins has not seen him, neither has known him" (1 John 3:6). Besides, we are told positively that "He who doeth sin is of the Devil" (1 John 3:8) and hence can not be begotten from above, which Christ says we *must* be.

Here I will give you the Bible reading of 2 Cor. 5:17, as most versions are misleading: "So that, if any one is in oneness with Christ, there is a new creation; the *old* passed away, lo, *he* has become new." A new creation is absolutely necessary. There is no other way; all our works and religious efforts, whether as heathen or as church members, will amount to nothing, just as in the case of the "many" whom Christ speaks of in Matt. 7:22. You will find that all Scripture concerning man in his *non-regenerated* condition line up with 1 John 1:8. Through Adam's sin we *all have sin*, and there is no escape from it unless we confess and repent. And then it is not we who save ourselves, for our *faith* even is the gift of God (Eph. 2:8) and God does all the saving. It is not us who *stops* the sinning; in fact, God Himself couldn't *stop* us if He left the old spirit or nature in us. Christ well knew this, and so He said: "*Marvel not* that I said unto you ye *must* be begotten from above." Then, and then only, we can do God's will. But he that doeth sin (whether he is a professing Christian or not, and sins once a year, or in ten years if he sins he) is of the Devil (1 John 3:8).

On the other hand, all Scripture concerning man in his regenerated condition line up with 1 John 3:9, from Matt. 1:21 to Rev. 22:11. The same Jesus who preserves us from sins makes us holy and joint heirs with Christ.

In speaking of the BIBLE CHAMPION, I notice you call it a *religious* magazine. I suppose you mean *Christian* magazine. As the BIBLE CHAMPION is entitled to the latter designation and does not belong to the religious class, in which there are so many publications,

you will pardon my calling attention to these terms. I know many persons thoughtlessly speak of *Christianity* as a *religion*, but it is *no religion at all*; it is distinct from and is above all religions. Very briefly, let me state *Religion* is *man's* effort to get himself back into God's favor, so as to escape hell, without regard to God's will and His glory. Man's ways are many, both in heathen lands and in "Christian" lands, but all are absolute failures. *Christianity* is God the Father, Son and Holy Ghost reaching down to man and making new creatures of those who will repent and renounce their free agency, and then they will do God's will to His honor and glory. God's work is a perfect success. God saves, not from hell, but from *sins*. Hell is simply a consequence of sin. "There is no condemnation (hell) to those who are in in oneness with Christ Jesus" (Rom. 8:1).

* * *

I was eating a piece of watermelon some years ago and was struck with its beauty. I took some of the seeds and dried them and weighed them; I found that it would require some 5,000 seeds to weigh a pound; and then I applied mathematics to that 40-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and goes to work; it gathers from somewhere 200,000 times its own weight, and, forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does that little seed get its tremendous strength? Where does it find its coloring matter? How does it collect its flavoring extract? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can limit the ability of the Almighty or say just what He would do or how He could do it. Everything that lives, in like manner, mocks by its mystery, beauty and power the proud intellect of presumptuous man.—*W. J. Bryan.*

* * *

Some sermons we have heard remind us of the woman who spent all afternoon shopping. She visited a dozen department stores and came home with a dime's worth of gum drops.—*L. R. Akers, in Pittsburgh Christian Advocate.*

Alleged Discrepancies of the Bible

By the late William H. Bates, D.D., Greeley, Colorado

Chapter XVII

A hearty laugh followed, and Miss Rysen added, "I think the old version is good enough for us."

"But," said George Argent, "we have another number to deal with, Gen. 15:13, where Abram's 'seed' were to be strangers in a land, and afflicted 400 years."

Said the pastor: "Note the word 'seed.' This period of course could not begin until a 'seed' was born to Abram. The beginning of his covenant posterity was the birth of Isaac, which as we have seen took place in the 25th year of Abram's sojourn in Canaan. Now, when did the affliction of the 'seed' begin? The first fact of this nature to which we can point is the mocking of Isaac by Ishmael (Gen. 21:9), which was sufficiently grievous to disrupt Abraham's household. This occurred at the feast made in honor of Isaac's weaning. As is well known, the period of nursing was much longer in the East than obtains with us. When Samuel was weaned, he was old enough to be left with Eli for the service of the tabernacle (1 Sam. 1:22-25). From Lev. 27:6, the age would appear to be 5 years. Accepting this age for Isaac, then adding 5 years to the 25 which intervene between his birth and the call of his father Abraham, we would have 30 years, which subtracted from the whole sojourning of 430 years, would leave 400, precisely the time stated."

Said George Argent in surprise, "How these things fit!" And he added, "It looks to me as though evidence for verbal inspiration is piling up fast. But how about the 'affliction' for 400 years?"

Said the pastor: "The land of Canaan was promised to the 'seed' for a possession, Gen. 17:8; Ps. 105:9-12. You remember that Joseph though at the very summit of worldly honor, prosperity and comfort, in Egypt, nevertheless designated it as 'the land of my affliction' (Gen. 41:52). If that were such to him, how much more was it an affliction to the children of Israel that they were kept out of their possession 400 years, 'sojourning in the land of promise as in a strange land' (Heb. 11:6)."

Then, said George Argent, "There is another difficulty connected with the history of Abraham which is raised in Stephen's speech in Acts 7. I would like to have this solved."

Acts 17:16, "*The sepulchre that Abraham bought for a sum of money of the sons of Emor the father of Sychem.*"

Josh. 24:32, "*The parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem.*"

Said the pastor: "This purchase is ascribed to Jacob also in Gen. 33:18, 19."

"The difficulty is quickly met by allowing, as Meyer and others do, that Stephen made a mistake! And it is surprising how many 'up-to-date' exegetes hasten to charge upon him an historical error."

"But J. A. Alexander well says: 'While it is easy to cut the knot by assuming a mistake on Stephen's part, it is not so easy to account for its being made by such a man, addressing such an audience, and then perpetuated in such a history, without correction or exposure, for a course of ages.'"

"And quite as pertinent are the words of Dr. Ormiston, editor of the American edition of Meyer on Acts: 'Surely in any view of the case it is rash to assume that men of average culture and information, not to say such men of education and intelligence as Stephen and Luke unquestionably were, would be ignorant of the facts recorded in the sacred books which had been their constant study. Nor need we suppose a speaker or writer likely to make erroneous statements, which a reference to the book of Genesis would at once have corrected, or to which even the audience addressed would have at once objected' (p. 161)."

The pastor continued: "It may be that there are missing links which, if supplied, would make all plain. Let us see:

"Philo Judaeus was born 20 B. C., and Josephus 37 B. C. Both were cotemporaries of Stephen. In the *International Revision Commentary*, edited by Dr. Philip Schaff, it is pointed out that 'in several instances these cotemporary writers, when relating the same event, make the same apparent mistake as Stephen, clearly showing that at that time there was a popular account, written or unwritten, of the history of Israel, differing apparently in a few unimportant details from the Old Testament story' (p. 79).

He went on: "With this hint in mind, the solution of the difficulty is not far to seek:

"This plot of ground is memorable for other reasons than because, according to Acts 7: 16 and Josh. 24: 32, it was a burial place. It was there that Jacob 'erected an altar, and called it Elelohe-Israel' (Gen. 33: 20). Before, however, he performed his religious service, he found it necessary to obtain title to the land, and he therefore bought it for 'an hundred pieces of money' (Gen. 33: 19). But 185 years prior to that time, Abraham performed the same service upon the very same spot (Gen. 12: 6, 7); and here was the first altar he erected in the promised land. Can we suppose that Abraham performed such a service, celebrating so important an event as taking possession of his promised inheritance, without purchasing the ground on which his altar stood? Although in subsequent years, because of migrations and shifting residence, the title may have been alienated, or the land have passed by purchase to Emmor or Hamor, (likely the Shechem Prince), of whose family Jacob, perhaps for ancestral reasons, bought it back again. And may it not be that Stephen, along with Philo and Josephus, referred to a history, of which we now know nothing but which they knew well, that told of Abraham's purchase, and not Jacob's, which took place eighteen and a half decades later? Surely, this is much more reasonable and sensible than to suppose that Stephen made a mistake which any ordinarily well-informed Jewish child could have corrected. Accordingly, Acts 7: 16 refers to one transaction and Joshua 24: 32 to another 185 years apart. Allowing this, the difficulty at once vanishes."

Said Fred Leges, "I have a difficulty. I have been reading Farrar's *Life of Christ*, Vol. II, Chap. lx., 'Jesus before Pilate,' where he says, p. 385, 'As to the hour, there is a well-known discrepancy between Jno. 19: 14. *And it was . . . about the SIXTH hour; and he saith unto the Jews, Behold your King;* and Mark 15: 25, *And it was the THIRD hour and they crucified him.*'"

Said the pastor: "The hour of Christ's passion, says Augustine, is 'a question which, above all others, is wont to stir up the shamelessness of the contentious, and to disturb the unskillfulness of the weak.' I know many commentators and harmonists have labored with this supposed difficulty. It may be because I am very stupid, but, really, I cannot see any discrepancy here. Mark says, 'It was the *third* hour, and they crucified him;' but John refers to something altogether different: Pilate therefore brought Jesus forth, and sat down in the judgment seat, in a place that is

called the Pavement, and it was the preparation of the passover, and about the *sixth* hour; and he saith unto the Jews, Behold your King!' The two accounts are of different things: Mark dates the hour of the crucifixion, John a point in the 'preparation.'"

Said Miss Rysen, "I remember that when our Sunday-school lesson was on 'Christ before Pilate,' the Westminster Teacher and Peloubet's Notes were very positive in making John's sixth hour, after the Roman method of computing time, to be 6 A. M., and Mark's third hour, after the Jewish mode of reckoning, to be 9 A. M."

"Just so," said the pastor, "and during the three hours between six and nine A. M. occurred, according to Robinson's harmony, the Jew's final rejection of Jesus as king, Pilate's delivering him to them, their mocking him and the march to Calvary. And then came the crucifixion. Seeing the difference between the hours mentioned, and the intervening events, I can find no difficulty at all."

Said George Argent, "This matter of the crucifixion calls to my mind a discrepancy, or at least an inconsistency, I have felt in the account of some occurrences just after Christ's resurrection. In Jno. 20: 17 he forbids Mary to touch him because he had not yet ascended to the Father, and yet in Matt. 28: 9, very soon after, certain women 'held him by the feet, and worshiped him.' Yes, and within a week he invited Thomas (Jno. 20: 27) to a tactual exploration of his wounds, in order to bring that doubting disciple to faith."

Jno. 20: 17, "*Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.*"

Matt. 28: 9, "*And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him.*"

Said the pastor: "As to the inhibition in Jno. 20: 17, Ryle says: 'This saying of our Lord is undeniably a very "deep thing," and the real meaning of it is a point which has greatly perplexed commentators.' Some would give to the word rendered 'touch' an enlarged signification, such as 'fasten oneself on, cling to, hang on by, lay hold of, or grasp,'—definitions abundantly sanctioned by classical Greek lexicons. Accordingly, Sherlock in his *Trial of the Witnesses*, says: 'The natural sense of this place is this: Mary Magdelene, upon seeing Jesus, fell at his feet and laid hold on them, and held them as if she never meant to

let them go. Then Christ said to her: Touch me not, or hang about me, for I go not yet to my Father. Lose no time, then, but go quickly with my message to my brethren.' And West, on the Resurrection, says: 'I take Christ's forbidding Mary to touch him, to have been meant as a signification of his intention to see her and the disciples again; just as in ordinary life, when one friend says to another, 'Do not take leave for I am not going yet,' he means to let him know that he proposes to see him again before he sets out on his journey.' But Paulus, the vagarious German theologian, goes farther and maintains the ridiculous idea that Christ meant, 'Do not lay a finger on me, because my wounds still smart!'"

The pastor went on: "Having examined the comments of about two dozen writers, from the time of Chrysostom down to the present, it would become me to be very modest in offering anything contradictory to what they have written. But they all, save one—Dr. Joel Jones—seem to me to get into the depths because they seek to evade or avoid the meaning that lies plainly on the surface. Christ forbade the touch of Mary simply and solely, so far as the record goes, *because he had not ascended to the Father*. If he were not to ascend right now, why send the message to his brethren by Mary at all? For during the subsequent forty days he would have abundant opportunities of communicating the fact to them in person. A little later he permits this very same Mary, and another Mary (the mother of James and Joses), not only to touch him, but worshipfully to hold his feet. Between these two occasions certainly something had occurred that made the reason of the forbidding inoperative; and what can that something be, other than this, viz., that, during the interim, *he had ascended and come back again?*"

A look of surprise, plainly tinged with incredulosity, came into the faces of the trio, which the pastor was quick to notice; but he continued, "You are familiar with the idea of Christ's three-fold office—prophetic, priestly, kingly. A prophet is not one who foretells future events only, but as the derivation of the word indicates, one who speaks for another. Christ had spoken for God in all the teaching he gave (Jno. 8:28), and with the completion of that teaching his prophetic function was fulfilled. Then came his priestly office, the type of which we find in the Old Testament high priest and his work. The Epistle to the Hebrews, as you know, is largely occupied

with setting forth the priestly function in type and fulfillment. In Ex. 30 and Lev. 16 we learn that the high priest took the blood of the animal which he had slain and carried it 'within the vail,' i.e., into the Holy of Holies, to 'sprinkle it upon the mercy seat' (Lev. 16:15), in order to 'make an atonement for the children of Israel, for all their sin' (Lev. 16:34). And this was done 'once a year,' the priest entering the sacred place 'alone' (Lev. 16:17, 34; Heb. 9:7). Christ, in his priestly work of making atonement not for Israel only but for 'the whole world' (1 Jno. 2:2), was not only the officiating priest, the offerer, but was himself the offering, the victim. When Mary met him he was right in the priestly sacrificial act. He had been slain on the cross, his blood had been shed, and, emerging from death into life by the resurrection, his next step was to take the sacrificial blood and enter 'into the holy place,' in the 'greater and more perfect tabernacle' above (Heb. 9:11, 12). Of the Old Testament priest we read: 'There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out' (Lev. 16:17). So Christ, in the awful isolation of the act of supreme sacrifice, must be 'alone': he must suffer no common or defiling 'touch.' Hence the 'touch me not' to Mary; and he bade her go to the brethren and say: 'I ascend unto my Father, and your Father.' While she bore the message he 'ascended,' and 'by his own blood he entered in once into the holy place, having obtained eternal redemption for us' (Heb. 9:24). When he had 'come out,' then, as with the high-priest of old, he was ready to meet his brethren on the plane of fellowship and 'touch.'"

While the look of surprise was still on the faces of the young people, the expression of incredulity had passed away, and Fred Leges said: "Of course the sacrificial work of Christ must be done, and unto completion too; and it seems to me that the only question that can be raised is as to *when* 'by his own blood he entered in once into the holy place.' Shall it be deferred for forty days, until the final ascension from Bethany, as recounted by Luke at the close of his gospel? Really, that does not seem to comport at all with the necessary continuity of the priestly service in the great act of making atonement. Begun, evidently it should be carried on without cessation unto completion. Remembering how little space-measures and moments have to do with divine movements, objections on the score of the little time of the interim would not hold. More—


over, the fact of his having ascended makes plain to me what I never understood before, viz., the reason of his altered relation to his disciples during the forty days. He manifestly did not company with them in the common earthly relations as aforesaid, but the rather as an inhabitant of another world. And this makes plain, too, what he said to his disciples affrighted by his sudden and unexpected appearance in their midst, Lk. 24:44. 'These are the words which I spake unto you while I was yet with you, that all things must be fulfilled,' etc. Here is an evident contrast between two states, which his having gone to the Father and returned makes clear. The

exposition our pastor has given not only seems to fit the situation completely, but to entirely remove the inconsistency which George has felt. I think there is nothing to do but to accept it." The others quite readily assented.

The pastor added: "What I have said does not, of course, exhaust the work of Christ's priestly office. His function in priestly mediation and intercession will continue until he enters upon his kingly office, which, as you know, is a matter of the future. Whatever may be true of his providential ruling and overruling now, only 'at his appearing and his kingdom' (2 Tim. 4:1) will he ascend his kingly throne."

Hang up the Receiver

By Christopher G. Hazard, D.D., Catskill, New York

HEN the Lord said, "Take heed how ye hear," He gave a direction that is peculiarly needed at the present time, and doubtless intended for it. There are now so many voices in the world, all talking; the air is so full of conflicting ideas, there is so much to hear and so much need of discrimination, that machines have been devised in order that we may hear what we should hear and that we may shut our ears to what we should not listen to. There is great danger of listening to the wrong voice and getting the wrong message. Satan is always in the air and on the wire. He publishes books, magazines, and papers. He conducts various forums and has many advocates. There is always a devilish propaganda in progress that seizes upon all means of communication, and that urges us to hear both sides of the great controversy between truth and error, assuring us that for this purpose a man is equipped with two ears.

It is a good thing to acquire a large fund of general knowledge. In the course of life we have need of something more than a stock of special information. Memory is useful as the servant of unforeseen demands upon our intelligence. We must be specialists in our several callings, but we are also called to be general practitioners in the numerous contacts of our histories. It is said that no item in a cyclopedia is without a possible use, and things that are registered in the back of one's mind or unken in the depths of our subconsciousness have a way of coming to our aid very unexpectedly and very opportunely.

But the use of evil knowledge and of bad things does not contribute to true wisdom.

Ideas of this character have to be turned out after they have gained entrance to the mind, and it is not always easy or even possible to get rid of them. They are as troublesome and offensive as those diabolic shrieks that interrupt the use of radio messages, and as unmanageable. They are like interrupting voices on the telephone. There are times when they make it wise to hang up the receiver.

The counsel of the Lord about hearing the claimants upon our attention had heavenly endorsement. Repeatedly a voice came from heaven assuring us of Christ's worthiness and sufficiency and commanding us to hear Him. Considering Him as the Light of the World, and remembering that all knowledge of good comes into the world through Him, we may judge that it is not necessary or wise to hear anyone else. This is the test; can we trace the idea that is offered back to Christ, the ray of light up to that great sun? It was the standard set up by all of those apostles who were inspired to more fully unfold the interpretation of the Gospels. They unfolded the truth that was in Jesus. They served that Spirit of truth that led them into all the truth that God had to give us through Christ.

And they, too, warned us against giving ear to everybody. They spoke of false prophets and false Christs. They warned against human traditions and philosophies, against seducing spirits and doctrines of demons. They contended for the faith against those legal judaizers who, being ignorant of God's righteousness, went about, sincerely, but mistakenly, to establish a righteousness of their own. They taught that the hearing ear must hear what the Spirit saith to the Churches, but not what

the spirits say to them. They established a faith that has served history well, that has given to our fathers and to their children a heavenly wisdom. They transmitted to us the best use of the world that now is, the assurance of the glory that will fill the world to come, and a precious experience and service of God along our way.

When anyone would undermine the foundations of our Christian history, when there is

an attempt to substitute other principles for the principles of the oracles of God and of the doctrine of Christ, whenever we are advised to eat of the tree of the knowledge of good and evil instead of that tree of life that may be found in Christ, whenever we are tempted to forget what have been the sources of all our true prosperities, we should cut off the communication; we should hang up the receiver.

Respect Your Feelers

By Christopher G. Hazard, D.D., Catskill, New York



INSECTS make their way safely by means of antennae, and rely upon the testimony of their feelers. They exercise caution in their progression across the field of the world and obtain its reward. Like sensitive plants, they recoil at an unfriendly touch, but proceed and expand under congenial influences.

There is something analogous to this in our human constitution and plan. The world of human progress and experience is yet enough of a wilderness to contain many elements of danger along our paths. As we go on, situations present themselves and questions arise that at least put us in doubt as to expediency, and the decision as to our welfare has to be made without reliance upon previous knowledge or time for extended consideration. Therefore we, also, are endowed with feelers and equipped for the safe settlement of new and sudden problems.

An educated conscience is a pretty safe guide and faithful in raising a respectable doubt. That doubt is a feeler that should be respected. When we proceed against the judgment that has been created in us by wise social conventions, we invite the sad experience that society has paid in gaining its wisdom and buy at high cost precious knowledge that history offers us for nothing.

An uneducated conscience has at least rudimentary instincts that warrant us in giving heed to its impressions. We may not be able to prove a taint, but we can smell it. Without judging a stranger, we may yet know better than to trust him. Although not a bank cashier, there may be signs that will give us the skill of one in detecting a bad bill. It is a rule with judges of counterfeit money to reject the bill that reflects suspicion upon first sight. Usually this proves to be a good rule.

The Lord taught that people and things are to be known by their savor, as well as by their fruits. Often the judgment by savor is a good preliminary, if not final. Christians and

Christian things look like Christianity, act like Christianity, and taste like Christianity, before we get fully acquainted with them. We like or do not like by instinctive discriminations. To an extent, therefore, we should respect our prejudices. Thus we are guarded and guided.

So it is that we hold confidence in our Christian traditions and creedal ideas without hasty surrender to unfriendly substitutes for them. The guise of enlightenment and enlargement, the promise of liberty of thought and scope of action, are refused, as our feelers, rooted in godliness and fruitful experience, touch them. We may not be able to cope with the false philosophies, arrogant sciences, and glittering liberalism of our times; but we know that they offer us nothing as true and as good as the tested character of the thing that we possess.

In the social and business contacts of life likewise, we are not to be turned from the beaten road of moralities that are honorable and virtues that are lovely, to set out upon those beflowered and inviting by-paths that lead to destruction and a harvest of miseries nor are we to be tempted out upon those shortcuts to riches which, at the expense of character, run on into perdition.


Thank God for feelers! Insects are humble but happy. Young people (and old people) can have a good time in the country without daily dozen of exciting social events and ever evening out. Poor men usually get a good deal more out of life and living than rich men do. Civilized progress means luxurious ease to a few, but slavery to the others. Electricity is a good servant, but a bad master. Feelers give us natural joys, appreciations of little unanxious employments, sensible speed, fellowship with God. They save us from the hectic element in modern life. Therefore, respect your feelers!

THE SANCTUARY

The New Year--A Step in the Ladder

By John Roach Straton, D.D., New York City

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it (Gen. 27:10-12).

ACH new year should be a step in the ladder that lifts us from earth to heaven.

Jacob's vision came at a significant time in his varied and unique career. We find this man in the beginning crafty, deceitful, even dishonest. With the connivance of an ambitious mother, zealous for her favorite son, he robbed his brother, Esau, of both his birthright and his blessing; and yet, at last, through the sobering influences of fear and the purging of adversity, and by the beneficial results of hard labor and high endeavor, we find him transformed from Jacob, the "supplanter," into Israel, "a prince of God."

His life story is a striking and inspiring example of the possibilities for inner progress in a human life. And this experience here at Bethel where, a fugitive from justice, he saw his vision of the ladder that reached from earth to heaven on which the angels of God ascended and descended, was the most significant event that ever came to him. It marked definitely the turning of the tide with Jacob away from the selfish and the material to the altruistic and the spiritual, and we may take the experience, therefore, as a call and challenge to higher visions and nobler endeavors for the new year.

Time is one of God's greatest gifts to men. And as we stand today upon the threshold of a new period of time in the cycle of the rushing years, our minds and hearts should be sobered to seek the things that are above, to catch the higher visions, and highly to resolve that in this new year, with the good help of God, we will attain to the noblest and best that is possible to us.

The Preeminence of the Subjective

And at the very threshold of our contemplation of the possibilities for progress and growth in the new year, there is one thing that we must sincerely take to heart, and that is that progress upward for every one means improvement in the life itself and not in the circumstances and conditions that surround it. What man is, not what he has, nor even what he does, is at last the truest measure of worth. Emerson asks with splendid scorn: "How can I hear what you say, when what you are is thundering so loudly in my ears?"

There is a very false and faulty standard of success which is all too widely prevalent in America: the idea that success consists merely in reaching the goal of material endeavor, of amassing houses and lands, or of gaining pelf and power.

When this glorious vision, that transformed his life and made him over into a great and noble soul, came to Jacob, he had nothing better than the canopy of heaven for a covering, and for a pillow one of the hard stones of the fields. These visions of heavenly glory were born in the temple of Jacob's soul as he thus slept, lonely and afraid in the rough chamber of the out of doors. The heavenly visions are possible for the humblest and the poorest, and the best progress for each of us in the new year will be marked by expansion of the life within, rather than by the enrichment of the trappings without.

Mental Improvement

If we are to make real progress in the new year, then I would say first of all that there must be for each one of us an improvement in our minds. There must be expansion in intellectual powers. There must be growth in mental qualities and the inflow of new tides of thought.

How marvelous is man's mind! Through its faculty of memory, we can bring back to ourselves the happy fellowships and the cherished forms of those who have waved us goodbye on the journey of life, and as we do grow in mental power, the sweetness and the reality of our memories of those whom we have loved

and lost for a little season, become increasingly precious. And through the regal power of the imagination, our minds can lead us into the deeper treasures of truth. We may walk the heights of glory with inspired poets. We may revel in the melodies of the masters of music and thrill with the joy of seraphic song. We may watch the long procession of the ages passing in gorgeous and inspiring pageantry. Every thrilling event of history can thus be relived before our wondering eyes, and by the God-given power of thought, as an apprehender of truth, we can gain the heights of revealed glory; and as Kepler so nobly said: "Think again God's thoughts after Him."

I make my plea here that in this new year none of us shall abuse and degrade our minds with the silly and sensuous so called "literature" that is being poured from the printing presses like a foul flood of infamy on all sides today. As we would shun the plague, let us turn with scorn from such "best sellers" and magazines, and the degradation of stage and screen, and come back to find fellowship in our reading and the development of our minds with the great and good of the generations that are gone, who have left as our heritage their masterpieces of thought.

Above all, may we highly resolve that we will not neglect the greatest of all books and literatures—God's great Book, the Holy Bible, rich as it is with the best of literature, history, biography, poetry, and art.

Growth in Heart Powers

Again, if the new year is to be marked by real progress, then it must mean for each one of us an improvement in heart qualities. The best of human wisdom, as well as the essence of divine inspiration, is in that admonition of the ancient wise man: "Keep thy heart with all diligence for out of it are the issues of life" (Prov. 4:23). Shall we come to the close of the new year with wider sympathies, nobler fellowships, and deeper love for God and man than when we entered through its inviting doors? If so, then, regardless of all other considerations, we may feel that we have taken an upward step in the ladder that reaches from earth to heaven. The ripening influences of advancing time should temper for us the asperities of life, and soften its selfishness.

The new year should make us gentler, kinder, more patient with the foibles and frailties of our fellow men, more considerate of them. It should bring to us a deeper capacity for kindness and an ability for the fine art of helpfulness. And those of us who are called

upon to stand on the battle line as "good soldiers of the Lord Jesus" should, in this day of doubt and denial, when we have to do battle even with the foes within the gates, crave the chivalric impulses of a true crusader for God and pray ever for the grace to "speak the truth in love."

Spiritual Betterment

Above all, however, the new year, if it is to mean real progress for us, must mark growth and improvement on the spiritual side. True life is measured by its altitude rather than its length. This experience that came to Jacob was, above everything else, a spiritual experience. The ladder reached from heaven to earth and he saw upon it the angels of God ascending, fit types of our prayers and aspirations that must fly upward to the throne of heavenly grace and power; and other angels descending, as though they were coming back to bring with them rewards of answered prayer and unnumbered blessings from out the treasure-house of God. And it is recorded here that the Lord Himself stood above the ladder and spoke to Jacob, renewing with him the covenant that He had made with Abraham and Isaac, and promising to be with him, to guide him and keep him, and never to leave him until He had brought to pass all that He had promised to him and his fathers.

Little wonder that Jacob, when he awoke out of his sleep, stood upright in awe and amazement and said: "Surely the Lord is in this place. This is none other but the House of God, and this is the gate of heaven." And no wonder either that early in the morning with his spirit exalted by the rapture of this high vision, Jacob took the stone upon which he had slept and set it up for a pillar and poured oil upon the top of it and using it as an altar, bowed to worship God, and vowed to the Most High a vow that he would render back to God the tenth of all that God gave to him.

I will make here, in passing, the practical observation that a religion that does not reach as deep as the pocket-book is, at last, a superficial and spurious thing. Out of the bright experiences of life and out of temporal blessings should come for us in the new year the firm resolve that we will give unto God that which is His own; and that, too, we may we know, will be in a real sense the measure of our spiritual growth and a standard of the genuineness of our purpose to serve. God speaks to us today as truly as He spoke to Jacob.

that far away time, and His call and promise to us is this:

"Bring ye all the tithes into the storehouse (and what can that mean except the church of the living God?), that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

And, that in the new year God's children everywhere may learn that we cannot worship God and mammon, that the spiritual must be given supremacy over the material, and that stewardship of money is one of the surest measures of manhood!

The Ministry of Sorrow

It should be said, too, dear friends, if we are to grasp the full rounded sweep of God's truth, that we can garner spiritual blessings and gain a growth from the sterner as well as the more joyful experiences of life. When this vision came to him, Jacob was in the midst of many trials and troubles. He had done wrong. His conscience was accusing him, and in deadly fear, he was fleeing for his life. But these very experiences of distress and temporary adversity were overruled of God to bring him the deepest spiritual blessing that ever came to him. Let us pray for deliverance from the folly of rebellion against adversity. It is often the best of friends. It is the smooth ice upon which we slip, and strength and vigor came through battling against obstacles and struggling to reach the heights. Yea, we may look more deeply yet and see that one of the holiest messengers of God is sorrow. There is an ancient aphorism of the Arabians which says: "All sunshine makes the desert." It is true, and it is also true, as the American poet has written, that

"Into each life some rain must fall,
Some days must be dark and dreary."

And yet who knows but that these days of dreary darkness, if they are to overtake any of us in the coming year, will come like holy nuns who, even though their habiliments may be unbecomingly old and gray, nevertheless, smile upon us with such benignancy and spiritual sweetness, and bring to us such magic gifts of spiritual patience and humility, that they will enable us, with a heavenly alchemy, to transform the cross of sorrow into the pure gold of holiness and peace? God's Word tells us that "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5); and it also tells us that "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

One of our modern poets has translated this truth into exquisite and moving verse. He says:

"The rain that fell a-yesterday is ruby on the roses,
Silver on the poplar leaf, and gold on willow stem;
The grief that chanced a-yesterday is silver that encloses
Holy loves where time and change shall never trouble them.

The rain that fell a-yesterday makes all the hillside glisten,

Coral on the laurel and beryl on the grass;
The grief that chanced a-yesterday has taught the soul to listen

For whispers of eternity in all the winds that pass.

O faint-of-heart, storm-beaten, this rain will gleam tomorrow,

Flame within the columbine and jewels on the thorn,
Heaven in the forget-me-not; though sorrow now be sorrow,

Yet sorrow shall be beauty in the magic of the morn."

Ah yes, the transforming beauty of the magic of the morn! Many lives are hurt by grief. To some the sorrows through which they pass bring them only into bitter cynicism, rebellion, and despair. Instead of strength, they yield and surrender to discouragement, and walk with clouded brow and embittered hearts. But living on the higher levels of possibility brings us through unhurt by even the most distressing experiences, and thus sorrow may become a ministering angel of cheerfulness, confidence, and grace.

I saw this great truth wonderfully illustrated a little while ago in reading the life story of Robert Louis Stevenson. What a marvelous illustration of triumphant greatness we see in his noble fight against disease and pain and weakness! How, for the sake of service and that others might be blessed, he endured it all and kept sunny and cheerful to the end of his earthly journey! No note of bitterness can be found upon any page that he ever wrote, and again and again, this spirit of fortitude and cheer blossomed out, even in the messages that were penned when he lay distraught and helpless upon a bed of sickness and suffering. We catch a glimpse into the deeper depths of his royal spirit, and we see the secret of his victory, even over adversity, in such a verse, for example, as this that came welling up from his gentle and yet resolute heart:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and Summer rain,
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take,
And stab my spirit broad awake."

Spirituality Through Service

All that we have thought together in our meditation, as we stand here with rapt spirits upon the threshold of the holy Temple of Time, has but led up to the yet higher thought that the best of spiritual growth which will come to us in the new year will come through service—through the good that we do for God and our brothers. We find Jacob, following his vision at Bethel, issuing out into years of faithful and fruitful service, and we see in him the dawn of those nobler impulses, of fairness, and even of generosity, which led him to meet his wronged brother, Esau, at last, with repentance so sincere, with humility so genuine, and with gifts so bountiful, that all vengeance was melted out of the other heart, and Esau threw his arms about his brother's neck and clasped him to his bosom when they met again.

Service to our fellow men, prayer on their behalf, sincere efforts to save their souls by the power of the divine Christ, and to bless their lives with the gifts of our loving ministration, will prove the surest guides to lead us up the heavenly heights.

On the battlefield of Crecy a mere boy of sixteen slew the king of Bohemia, and snatched from the helmet of the dying king a crest of three ostrich feathers fastened together with a band, on which was inscribed a motto, "Ich Dien" (I Serve). That boy was Edward the Black Prince, the Prince of Wales; and for nearly six hundred years the heir to the throne of England, the Prince of Wales, has borne that crest and motto, "Ich Dien" (I serve). It is a noble motto and it may well be worn by every princely soul.

Mazzini, the Italian patriot, it was who said:

"Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this, that every existence is an aim."

Yes, every existence is an aim. Unless we are aiming at something, too, that lies outside the circle of self, our aim is too low. Shall we resolve to make this new year beautiful by deeds of loving kindness, and worthy of the mighty Master of whom it was written that He "went about doing good?" We date our letters Anno Domini—"In the year of our Lord." There is a great inspiration in this, if we but see it truly, for this new year is to be Christ's year, primarily, and only incidentally our own. His word to us is "Whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44). And a human life attains its

highest reach toward heaven when it bows most lowly beneath a burden of usefulness, and bends nearest to the dust! This is the paradox of the grace and goodness of God!

The Help of Heaven

And in all of our aspiring, our spiritual striving, and our serving we may well know that heaven is near at hand to help. The angels of God are upon our ladder, stretching down to us their loving hands to guide and lift us up, and taking to our Heavenly Father the tidings of our faithful struggles and our aspiring hopes. Yes, heaven is near at hand.

When man first walked in the Garden that God had made upon the earth, heaven and earth were near together, and man walked with God; and even in the midst of the hum-drum round of the every day tasks, yea, even though our pillow is a stone, in the night watches heaven opens to us still and we may catch the vision and hear the voice of God. The greatest lesson of life is the supremacy of the spiritual over the material, and the sweetest comfort and the truest inspiration that can come to us all is the realization that heaven is near to earth! May we claim its high prerogatives and open our hearts for the inflow of its blessed grace!

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting seal!"

* * *

A Handicap an Opportunity

Our circumstances are given us, and our duty is to acquiesce in them, and make the best of them. One's lot may be rough and difficult, but it is never barren of opportunity. The truth is, that for a heroic soul the seeming lack of opportunity is itself the grandest opportunity of all, since it constitutes a challenge to courage and devotion. That was a wise counsel which was written to a young minister who was afflicted with deafness: "I think most clergymen diminish their own respectability by falling into indolent habits, and what players call walking through their part. You, who have to bear up against an infirmity, and, it may be, against some unreasonable prejudices arising from that infirmity, should determine to do the thing not only well, but better than others." It is generally the man with a handicap who travels farthest and wins the prize at last.—*David Smith.*

FLASHLIGHTS

By the late Edwin Whittier Caswell, D.D., Middletown, Delaware

Appropriating the Promises.—2 Samuel 7:18-29.

David quotes the divine promise as a reason for his prayer. He intimates that otherwise he would not have found it in his heart to do so. In like manner the ten thousand promises of Scripture should incite and encourage us to pray for bestowments, which we would not have otherwise ventured to ask for. For though the promises have been made, God waits for us to appropriate them, to place the finger of faith upon them, and say "Do as thou hast said." This is the essence of effective prayer. There are many petitions in prayer which emanate from our selfishness in one form or another, and the answer to which cannot be guaranteed. But directly we discover a promise which precisely meets our case, we can take our stand on it with an assurance that God is pledged to fulfill it.

What God has said includes all that we really need, but no more than we need for our highest blessedness. Let us not be content with less. Let us study the promises, stretch our minds to grasp them, and then turn them into prayer; and since it is hardly likely that our thoughts have attained to the full extent of their meaning, let us yield ourselves to the influences of the Holy Spirit, that he may intercede within and for us with inexpressible desire. God is bound by his words! As David Livingstone put it: "My Father is a perfect gentleman;" meaning, of course, that God's word is his bond. "Hath God said, and shall he not do it or hath he spoken, and shall he not make it good?" Familiarize yourself with God's promises. There is one exactly suited to every need. Then claim them!

Could ye not watch with Me one hour?—Matt. 26:40

Christ felt alone when the disciples failed to watch with Him in the garden; they were sleeping while He was suffering. Only the Father was with Him in that awful hour of pain. He desired to hide for a moment in the sympathy and friendship of those who loved Him, but in the great crucial hour of His life, they failed Him. At another time, one betrayed him, one denied Him and at last, all forsook Him and fled! Truly the flesh is weak but the spirit of Christ was strong to bear the

sin of the world in order that all might find the shelter of comfort in Him. We see Jesus in the garden truly man as well as God, Who longed for affectionate fellowship in the extreme moments of His agony, when solitude and suffering seemed too great to bear. Are we not members one of another in the body of Christ Who is the Head; when one member suffers, all should feel responsive sympathy, no one seeking to live unto himself alone. Being forsaken, Christ's sorrow became almost overwhelming. There was never a sorrow like His sorrow, when the Innocent suffered voluntarily for the guilty, Whose very sweat was blood, Who must have cried, "Is it nothing to you, My dear ones, who pass by, or are silent in slumber?" Christ knew in the garden what isolation meant, and on the cross, the Father for a moment left Him alone that the Son might know the depths of the agony of being forsaken. He tasted the bitter dregs of the cup of sorrow for every man, that we might drink of the water of life and live forever.

Really, His agony could not be shared; He suffered to save, to pay the debt of penalty. He trod the wine press of the broken law alone, that a race might go free. We suffer for the good of our own spiritual development, that we may become so like Him as to be glorified together. The Holy Comforter and the love of friends gives us comfort in all our sorrow until we get Home where suffering never comes. The great, loving Physician drank the cup of bitterness to heal the sin-sick soul; may we never again forget Him who healeth all thy diseases.

But God said unto him, Thou fool; this night thy soul shall be required of thee.—Luke 12:20

A dying millionaire was asked by his pastor what he would like to have sung at his bedside. The reply was, "Sing 'Come ye sinners, poor and needy.'" He felt the need of diviner help than his two hundred millions. Is it not well to profit by the experience and testimony of others? Another departing rich man remarked, "It is not what I have given away that troubles me, but the millions I am leaving." Why, then, should the heirs struggle to obtain that which seems a weight upon the soul of the one going to meet the Judge of the universe?

A Parisian chemist poisoned by his new dis-

covery, left a note in his laboratory, saying, "Such a substance is poison and the proof of it is that I am dying." He wrote with his trembling hand so that others might be warned. How many still pour down the poisoned liquor after the funeral of the drunkard, after the nation has prohibited and millions are in desolated homes and drunkards graves! What fools men are to throw away the pearl of life immortal.

Those who have little faith in God often have great credulity about their own ability to resist temptation, to know when to stop. We hear them say, "I can use these bonds of the bank to secure my broker, as I speculate; I am no thief; I am treasurer of a great institution. I expect to restore these securities and never be detected." Have not such resolutions paved the way to destruction for many a heart and home? Why will men walk on the edge of a precipice when others have fallen around them? Are not wild animals often wiser than men? An animal avoids the track that smells of blood, but human beings walk into the same old trap where the bones of other victims lie around. The thirty pieces of silver tempt them; they think more of money, like Judas, than of their Master.

Think of it! Some nations are preparing for a new war, after the monster has devoured millions of people, sunk billions of gold and desolated the whole earth.

Man, a little lower than the angels, created in the image of God, becomes a demon from choice, loving the sophistries of Satan rather than the salvation of Christ. O masterpiece of the Father God, child of heaven, how art thou fallen! Arise and Christ shall give thee life, light and riches unsearchable!

And Jesus, when He was baptized, went up out of the water, and, lo, the heavens were opened unto Him and He saw the spirit of God descending like a dove and lighting upon Him.—Matt. 3:16

If Christ felt the need of the baptism of the Holy Spirit at the beginning of His ministry, how can any minister, missionary, teacher or humble follower of the Master neglect His visit to Pentecost? If Jesus' last words to His disciples were, "Tarry ye in the city of Jerusalem until ye be endued with power from on high," how can we refuse to obey His command? How few followers today tarry for the reception of purifying power, witnessing power, holy dynamite with which to help blow up the gates of hell, turning the world heavenward! If the apostolic church waited till the promise of Jesus was verified, if they then

spoke as the spirit gave them wonderful utterance, spreading the truth of the gospel throughout the world, is not the lack of this power in many churches in our day the reason why the revival spirit has departed? Is it not a sad fact that a few eccentric professors have frightened away multitudes in the church from the reception of pentecostal power? Instead of such fear and trembling lest we should become ridiculed as a peculiar people, why not follow great characters in history, such as John Peter and Paul, Luther, Wesley and Knox, who obtained promises, powers and victories by obeying the command of Jesus to wait for the reception of power sent down from heaven.

It is said that Mr. Moody one day during his first revival services in New York City stopped at the home of a friend and asked for a room in which to be alone for a while. The friend said "Won't you tarry for dinner with us?" "O no," he replied, "I only wish to be alone for a time." When he came out from that close room of prayer, his face shone with a new light and his great congregation that evening became awakened as never before. The baptism of spiritual power had come to him and surcharged his soul, changing the whole current of his ministry. Would it not be well for all Christian denominations who admire Moody in life, who delight to remember his triumphant departure into the heavens, to follow his example as he followed Christ, seeking a baptism from heaven, with outstretched arms and upward gaze, as Jesus looked for the dove to descend upon Him?

* * *

Dwight L. Moody used to tell of a minister who, to display his learning, gave a series of discourses on the errors of Scripture. After the sixth address, he was visited in his study one afternoon by a member of his church, who told him how deeply concerned he was about the lectures. One by one, the pillars of his faith in the Book had been destroyed. "And now, look!" he said, laying the Book on the minister's table. "From Genesis to Malachi, from Matthew to Revelation, you have so impeached the authority of my Bible, and pronounced it so full of error, that I have torn them out one by one, until there is nothing left but the empty covers. That's what your preaching has done for me!" That minister saw a new light. He realized that his display of critical scholarship was a deadly menace to his ministry. Let us hope it is true he never again attacked the integrity of Scripture.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

During 1926 The Bible Champion published notes on The Sermon on the Mount, which led us to consider mainly the Gospel according to Matthew. Let us during 1927 study the Gospel according to John, which I personally find to be the truest, deepest, and yet simplest version of the Gospel of Jesus Christ. My prayer is that each reader of these notes may strive the more sincerely and the more strenuously to make his life the Gospel of Jesus Christ according to HIM. The Gospel according to each professing Christian is the one most read and studied these days.

"In the Beginning Was the Word."

John 1:1-18



T the beginning of another year of Grace, it is fitting that we study the beginnings. The beginning of the Gospel of John reminds us of the beginning of the Bible, Genesis, "In the beginning GOD." Of course! This is the only rational theory of the creation, of the universe and man. When we look at an auto, we know that it had a maker. Much more the earth.

"In the beginning was the Word." The "Word," "Logos," was the Greek word for Christ, as the finite, human expression of God. A word expresses thought, purpose, plan. Thus it was a fitting name for Christ, the Son of God, by Whom God made the worlds.

"In Him was Life." Without life nothing can be made, much less created. God realized in concrete form somewhat of His wisdom. He put His life into this divine work of art. A picture, a statue, a building expresses something of the life of Him that visions and creates an ideal.

"The Life was the Light of men." The life that God put into His works, especially into man, made in His image, became the only explanation of the material universe. It threw light upon the work. It gave light to man, who was made a little lower than God, which is the literal translation of Psalm 8:5. The true child of God walks in the light of God, lives in the light.

Jesus Christ was "the true light." He has become the acid test. Any sane person that knows Christ accepts Him as light and life. The world rejects Christ because it is not of Christ, because it is darkness. Accepting shows

that the spirit is of God, and not of the flesh, carnal, material. "We beheld His glory," because we have of His spirit, are conscious of Him. The people could understand Moses and his law; but Christ they did not know, because He was "the declaration of the Father." The Word was "Greek" to them.

"The Witness of John"

John 1:19-34

In all the history of man God has not left Himself without a witness. This was emphatically true when Jesus Christ came into the world to bear witness of God. Even in Eden a promise of a Redeemer was vaguely given. The Temple and its ritual and its sacrifices were all the advance agents of the Gospel of Christ. For five hundred years the Jews were conscious that they were approaching the time of deliverance, the coming of the Messiah. Then at the stroke of the hour John the Baptist appeared mysteriously in the wilderness, baptizing and proclaiming the Christ, bearing witness.

"A man sent from God, whose name was JOHN." Think of John Wyclif, John Huss, John Knox, John Calvin, John Wesley. John Baptist disclaimed for himself any merit or efficiency. "I am not the Christ." Later he said, "He must increase; but I must decrease." This is true witness bearing, and our privilege.

"A voice." Moses was the voice of God. The voice was silenced; but the work went on and God was honored. John was silenced in the bleak, grim dungeon of Machaerus; but the light of life was not eclipsed. Jesus Himself was crucified; but His Spirit has carried on the work, and deepened and scattered and multiplied it a thousand-fold. Our voice must some day be silent; but we should so speak and live that the memory of our life will live.

"Make straight the way of the Lord." Our voice should always speak more loudly of Christ than of ourself. Many a life is blighted by the sound of its own praise, blowing its own horn. We do not need to be always talking about Christ to those that do not appreciate Him; but our lips and life should always voice His spirit—truth, honor, love.

"He that baptizeth with the Holy Spirit." John acknowledged that he baptized only with water. It was not Christian baptism. Christ baptizes with the Spirit. This should ever be our witness bearing, the baptism of the Spirit.

Christ Hand-Picking Disciples

John 1:35-51

Today we hear much about "mass movements." Jesus hand-picked His disciples. He singled out the ones He wished to believe on Him and represent Him. Large numbers may be a weakness rather than a strength. Witness Gideon's forces. There is too much "dead wood" in many Christian Churches. It is bad enough to have a wooden head; but a wooden heart is more fatal, to the Cause.

Jesus used the work of His agents. Two of John's disciples were the first Jesus chose, "Come and ye shall see." He does the same today. He works through us, who are animated by His Spirit, guided by His Spirit, energized by His Spirit. This is our inspiration, and our responsibility.

Christ spoke to each one personally. "Thou art Simon. Thou shalt be called Cephas, Peter." "Follow me." By the "still, small voice" Christ today calls His disciples. Some do not listen, do not heed the voice; and they lose the greatest opportunity of life, fail of their high destiny, and live disappointed lives. Those that follow the gleam, enter into the light of life.

"Behold an Israelite indeed, in whom is no guile." Christ shows His knowledge of us; and is willing to praise where praise is due. God does not send His Son into our life to condemn our life but to save. Jesus at once won the heart and the confidence of Nathaniel, for a glorious life.

"Thou shalt see greater things." We never follow Christ to defeat, but to victory; never to smaller things, but to larger; never to a lower plane of character, but to a higher. Our vision of Christ is ever clearer and more ravishing. It is a tragedy, if we lose our "first love." Christ wishes to become more and more to us every day; and we should be abjectly ashamed of ourselves if our love for Him cools. I never ask any Choir to sing the words "Where is the blessedness I knew when first I saw the Lord." That would be an insult to any right minded Christian. Our blessedness is greater and greater. "Ye shall see the heaven opened." "Who is this King of glory?"

Christ in Society

John 2:1-12

Jesus was no recluse. Jesus was no cynic. Jesus mingled with friends in the innocent joys of social gatherings. Americans are pleasure mad. The young people are riding fun to the death, "joy riding." The best antidote is this

fact that Christ wishes to go with them. If they take Him with them in spirit, His presence will put sanity and morality into their social pleasures.

"Jesus was bidden to the marriage." Do all the Christians today bid Christ to their gayeties? Bridge parties? Dances? If they cannot calmly take this idea into all their festivities, then something is wrong with them and their pleasures. At Cana of Galilee everything was good because Jesus was bidden.

It is no consolation to the "wets" that Jesus made wine. Alcohol is formed only after decomposition takes place; and there was no time for this at Cana. They drank it fresh from the miraculous power of the Christ. We know absolutely that the wine used by Jesus at the Last Supper was unfermented, because it was at the Passover, when nothing fermented was allowed to be used, not even raised bread. So at Cana the wine was fresh, rich, the best yet. Jesus did in a moment what the grape vine takes weeks to do, turned water into wine.

Jesus removed embarrassment from the host. His first recorded miracle expresses the kindly spirit of Jesus, considerate of the feelings of others. He not only attended the feast, but He assisted in making provision for it.

"Whatsoever He saith unto you do it." That is the secret. Obedience to Christ in act and in spirit guarantees His cooperation to the limit.

* * *

Modern theology dwells chiefly on the personality and inner life of Jesus, and not on His incarnation, ascension and coming again, as old theology does. The modern is essentially subjective—"looking at one's own navel," as Carlyle expressed it; and intensely self-conscious; hence unfree and unexpansive. Salvation consists chiefly in liberation from self-consciousness; but modern man, with modern theology, is chaining himself to the very bondage from which he is trying to extricate himself. The true faith is objective, not subjective; looking unto Him who was crucified for our sins and not into our sinful selves in which there "dwelleth no good thing" (Romans 7:18.) Materialism, with its insistence on the reality of the outside world, is far better than modern theology, with its sickly occupation with self-consciousness.—*Editorial in Bible Study.*

* * *

No scientist of repute ever claimed that evolution was science. It was only an unproven hypothesis, but a workable theory.—*Herbert Spencer.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

What a prolific source of sorrow, are mistakes! What an ocean of unhappiness sweeps through our lives bearing the low-laden ships of human mistakes! Not only the mistakes of others, but of our own as well. We can not control the actions of others; we can but condone and forgive their mistakes. But our own are preventable. And Fate revenges the evil our mistakes do to others, by turning their disquieting consequences back upon ourselves.

CHAPTER XII—More Faith Slaughtered

IN time, Bettie's ministrations soothed Helen's mind. In this peace, she became again conscious of her thirst. To drown her disappointment in the cup which deadens the feelings, became an irresistible obsession all at once.

"I must go to Martha, and talk it over with her," she said. "If I do not return you will know that I am spending the night with her. Do not worry about me; I am all right now." And she went silently from the room.

She recounted the whole occurrence to Martha over the glasses. As she drank more deeply, her light-heartedness returned.

"I feared my life-long happiness was ended, for a while," she drawled, dizzily. "But I am not sure, after all. Are you going to the Milton House ball tonight?"

"Yes; Allen is to pick me up at eleven," Martha boasted, in a tone of triumph. She knew of the long-standing relations between Helen and Allen; and among her class, the ability to attract a desirable friend from another woman, was a triumph over which to gloat. But Helen stoically received the disclosure. To her the masculine world consisted of just two classes: men and the man. The man had failed her; and there were left men, and among them Allen was merely one.

"I am going, too," she finally volunteered. "But I shall not force myself upon you and your escort. I can find my way down on the trolley all right."

"But do you forget that the matron is keep-

ing close watch on you; and that every move you make tonight will be known to her?"

"What do I care for that?" Helen replied, angrily. "She has watched me before, and I got away."

"But she will get you yet. I think you had better give up your trip, for this night at least," was Martha's response. Evidently she was not quite sure of her power over Allen if he should be thrown again with Helen.

"Mind your own affairs!" snapped back Helen.

"Oh, well! I have warned you; so take what comes!" Martha replied, icily. A plot was forming in her mind now to check Helen. She knew a way by which to tip off the matron in an indirect manner; and efforts to keep Helen at home, would draw attention away from her own escape.

About eleven, Helen stole quietly to her room. She sensed that a spy was upon her track; that she was seen to enter the room; and that she could not leave it again that night without being seen. She also realized that in spying on her, the coast was left clear for the escape of Martha, who probably even now, was gliding out through the basement to join Allen.

Bettie had retired much worried, and had just fallen into a troubled sleep as Helen entered. The sleeping girl was not aware of her presence, and the stealthy girl did not look in upon her, but went immediately to her own sleeping-room. For a while, she stood buried in thought, then passed to the window, and looked out. Escape by that avenue did not look promising. Then, with a broad smile she slipped off her outer garments and shaping a dummy from some bed-clothes she brought from a closet, she draped the discarded clothing upon it, and adjusted it to the bed.

When she had finished and surveyed the work from the door, she smiled with satisfaction. Unless one should examine it at close quarters, it looked like herself in an attitude of having thrown herself dressed, face down across the bed, and sound asleep. Even the shoes and other deceptive accessories were complete.

Then, stealthily, she approached Bettie's room. Her clothing was neatly folded over a chair near the door. It took but a moment to purloin the garments without arousing the sleeper. Closing the door, softly, so that no untoward noise might disturb her, she hastily arrayed herself in Bettie's garments.

The two girls were about the same size, and both being well-formed, and slightly athletic in build, the appearance was strikingly like Bettie's. To be sure, in a bright light, the color of the hair, and the face itself, would have destroyed the deception; but she took care that the danger from this cause should be nullified. Cautiously peeping from a narrow crevice made by the slightly opened door, she saw the spy busying herself at the head of the stairs, in an apparent attempt to investigate some defect in the rug arrangement, which might be remedied.

With her back towards the figure, she walked openly into the hall; and imitating the manner of Bettie's walk, leisurely made her way to the stairs at the opposite end of the hall and started down. She knew that if any suspicion was aroused, there was danger of the watcher descending to the landing of the other stairs, from which position a full view of the lower hall was possible. It was a risk to be sure. But it was evident the spy had no doubts; and Helen slipped noiselessly into the basement, and was soon on the trolley hastening down into the city.

The consternation of Martha and the puzzlement of Allen at her unexpected entrance into the festivities at the ball garbed in Bettie's clothing, may well be imagined. She coolly disregarded them, and found eager and congenial companions among the other guests present. Here was life, gayety, and flashing lights, such as her heart loved. Never had she plunged with more enjoyment and abandon into the wild life here portrayed.

Allen's self-conceit was deeply wounded by her apparent disregard of him, and he turned frequent glances in her direction. Martha, with jealous eyes, watched the derelictions of her partner; and, to console herself, drank too much for her powers of resistance. In consequence, she was in the midst of a hilarious state of intoxication as dawn approached. An attempt to get her back to the dormitory without detection, was to invite failure and exposure. She was disposed of by locking her into one of the apartments where she remained for several hours sleeping off the effects of her deep potations.

The night had been one of suffering and un-

certainty to Harold. The amazing and unexpected actions of Helen left him groping in mental darkness. Every fear he had was fully confirmed by her evil words. How could a girl like that be shielded by a girl such as he had imagined Bettie to be? Was she also playing a game of hideous deception? He could not convince himself of this, but the element of uncertainty sickened him. He tried to study, but found that out of the question. He then attempted to read himself to sleep with some light fiction, but that, too, failed. He next disrobed and crept into bed, thinking that he could compel himself to sleep. But though he counted innumerable flocks of sheep jumping over multitudinous imaginary fences, and drew many long breaths, none of the devices availed. He could only toss, and find himself wider awake than ever. Finally, long after midnight, he arose, re-dressed, and let himself out of the room intending to walk for a while about the streets or over the campus. As he descended, he heard the whistle of a train; and the sound recalled to his mind a plan long-cherished by him. He had an old schoolmate, who had become a locomotive engineer. Frequently, he had coaxed Harold to join him some morning for an early run out across the state, sharing his cab, and becoming familiar with the trials and experiences of this venturesome calling. He looked at his watch, and decided that he had just time to reach the round-house to go out with his friend on the engine. He would try it.

At this time of night, the trolley-cars ran only at long intervals; and he found himself at the round-house too late. Nothing remained but to retrace his steps. Again, he was compelled to wait for cars, and kill a lot of time at junction corners. Finally, seated in the last car, he gave himself up to thought. From this he was startled by the sudden application of brakes, followed by a crash as the car came to a stop. Hurrying to the front of the car, he looked out. An automobile was jammed over against a light pole, with a fender partly crushed and a wheel demolished. He was about to resume his seat, when his sub-conscious mind recalled the thought that he had discovered something familiar about that automobile. And now, he realized that it was Allen's. Sure enough, Allen was there moving about, and he heard him ask a by-stander to call a taxi for him, as there was a lady in the car and he wanted to get her started home before he made any efforts to salvage the wreck. Just then, the trolley started, and as his window came opposite the car, he looked in, and almost

sprang upright at what he saw. Bettie Marshall was sitting back in the corner with her face hidden in her hands as though to avoid attention. But he only saw her covered face for a moment, as his car moved rapidly away. He sank back appalled. At first, he had an impulse to stop the car, alight, and return to her assistance; but the uselessness of such an act, was evident at once. Might he not have been mistaken? She was the last girl in the world that he would have suspected of driving about the city with Allen at this late hour. But there could be no mistake! He surely recognized her; it could be no one else. He had more than once reflected how becoming that very dress was to her. She had been wearing it the day before, when he had shaken hands with her on the steps of Ivy Hall. He knew without a doubt that it was her dress. Of course, his eyes might have played him false. He must find out.

He alighted from the trolley near Ivy Hall, and hurried down the side street toward the building. Just then, a taxi swept by him, and drew up to the curb near the corner. Bettie sprang out and dashed toward the building. There was no mistake; it really was Bettie! Before he could reach the spot where she had alighted, the cab had gone and the shadows of the basement had enveloped the fleeing girl.

"In these degenerate times, is there not left a single untainted pure-hearted woman?" he found himself reflecting, as he walked towards his room. "And Bettie Marshall, of all girls! 'Tis preposterous, unthinkable, and still I saw it with my own eyes."

One other episode remains to be told. The spy, finding the absence of the supposed Bettie from her room, as an opportunity to enter and investigate; stealthily opened the door and peered within. In plain view, was Helen on the bed, just as she had thrown herself, and to all appearances sound asleep. For fear Bettie might speedily return and intercept her, she did not make adequate investigation to discover the hoax, but reported the occurrence to the matron, and the matter closed.

What a prolific source of sorrow are mistakes! What an ocean of unhappiness sweeps through our lives bearing the low-laden ships of human mistakes. Not only the mistakes of others, but of our own as well. We cannot control the actions of others;—we can but condone and forgive their mistakes. But our own are preventable. And fate revenges the evil our mistakes do to others, by turning their disquieting consequences upon ourselves.

The Book of Romans

I

- I. Doctrinal. Chaps. 1-8.
- II. Dispensational. Chaps. 9-11.
- III. Practical. Chaps. 12-16.

II

- I. The ruin of man, 1-3.
- II. Salvation by grace, 4, 5.
- III. Dead to sin and the law, 6, 7.
- IV. Safe in Christ, 8.
- V. God's way with Israel, 9-11.
- VI. Christian character and conduct, 12-15.
- VII. Christian salutations, 16.

III

- 1. The ruin of man, 1.
- 2. God's judgment on man, 2.
- 3. All under sin, 3.
- 4. Righteousness by faith, 4.
- 5. Results of faith, 5.
- 6. Dead to sin, 6.
- 7. Dead to the law, 7.
- 8. In Christ Jesus, 8.
- 9. God's sovereignty, 9.
- 10. Israel's failure, 10.
- 11. Israel's future, 11.
- 12. The Christian's character, 12.
- 13. The Christian's relation to civil rulers, 13.
- 14. The Christian's relation to the brethren, 14.
- 15. The Christian's labors, 15.
- 16. Christian salutations, 16.

J. H. Brookes.

* * *

The Foremost Ambition

The foremost ambition of every pastor should be to make his own Church a great success. It is here he is responsible. If each pastor builds up his own Church in every spiritual way, making it a glory to God, in evangelistic, spiritual and missionary work, he is doing the task which God has given him to do. If he neglects this work, it will ordinarily go undone. He is the one to do it.

* * *

The secret of modernism apparently is failure today at Dan. 6:10: "He kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime!" Does the modernist put in an hour or two daily in communion with Christ in the Word and in prayer?—*Rev. George H. Lee.*

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Science Speaks to Osborn

By Arthur I. Brown, M.D., C.M., F.R.C.S.E., Vancouver, British Columbia



ODAY it is not difficult to find men of eminent scientific attainments who are flatly opposed to evolution in all its forms. One of the most recent examples is George Barry O'Toole, Ph.D., S.T.D., Professor of Theology and Professor Emeritus of Philosophy, St. Vincent Archabbey; Professor of Animal Biology, Seton Hill College, Greensburg, Pa. His book is a closely reasoned argument against evolution, and its title is "The Case Against Evolution" (1925). In the section dealing with "The Origin of the Body" he discusses in considerable detail each of the principal fossil remains in which certain paleontologists profess to see evidence of the transition of man from the primitive pithecoïd stock. He shows conclusively that all the alleged connecting links are either distinctly human or purely simian, or merely mismated combinations of human and simian remains. He writes about *Pithecanthropus Erectus*, the Heidelberg Man, the Piltown Man, the Neanderthal Man No. 1, Neanderthal Man No. 2, the Man of La Naulette, the Man of Spy, the Men of Crapina, the Le Moustier Man, the La Chapelle Man, the Rhodesian Man and the Foxhall Man. His summary of these remains is as follows:

"*Summa Summarum*: So far as science knows, only one human species has ever existed on the earth, and that is *Homo sapiens*. All the alleged connecting links between men and apes are found, on careful examination, to be illusory. When not wholly ambiguous in view of their inadequate preservation and fragmentary character, they are (as regards both mind and body) distinctly human, like the Neanderthal man, or they are purely simian, like *Pithecanthropus*, or they are heterogeneous combinations of human and simian bones, like the *Eoanthropus Dawsoni* (Piltown man). 'With absolute certainty,' says Hugues Obermaier, 'we can only say that man of the Quarternary period differed in no essential respect from man of the present day. In no way did he go beyond the limits of variation of the normal human body.' ('The Oldest Remains of the Human Body, etc.', Vienna, 1905). The so-called *Homo primigenius*, therefore, is not a distinct species of human being, but merely an ancient race that is, at most, a distinct variety or subspecies of man. In spite of tireless searching, no traces of a bestial irrational man have been discovered. Indeed, man, whom nature has left naked, defenseless, unarmed with natural weapons and deficient in instinct, has no other resources than his reason and could never have survived without it. To imagine primitive man in a condition analogous to that of the

idiot is preposterous. 'For other animals,' says St. Thomas of Aquin, 'nature has prepared food, garments of fur, means of defence, such as teeth, horns and hoofs, or at least swiftness in flight. But man is so constituted that, none of these things having been prepared for him by nature, reason is given him in their stead, reason by which through his handiwork he is enabled to prepare all these things. . . . Moreover, in other animals there is inborn a certain natural economy respecting those things which are useful or hurtful, as the lamb by nature knows the wolf to be its enemy. Some animals also by natural instinct are aware of the medicinal properties of herbs and of other things which are necessary for life. Man, however, has a natural knowledge of those things which are necessary for life only in general, as being able to arrive at the knowledge of the particular necessities of human life by way of inference from general principles.' As a matter of fact, man is never found apart from evidence of his intelligence. The Neanderthaloid race, with their solemn burials and implements of bone and stone, exemplify this truth no less than the paleolithic artists of the Cave of Altamira."

Only one or two more points worthy of discussion remain for consideration in Dr. Osborn's book. He seeks support in the ancient Augustine. It is strange that he should desire corroboration from a long-past age when scientific opinions were immature, and, we have supposed, of no value to the twentieth century savant. It is still stranger that Osborn should put into the mouth of Augustine words which he never uttered, and should thus distort and misrepresent his opinions. But this is a fact. Osborn writes thus of Augustine (pp. 25, 26):

"I feel that I may direct Mr. Bryan's attention to a writer whom evidently he has studied; namely, the great theologian of the fifth century, St. Augustine. . . . To Augustine Mr. Bryan may be referred for a sound and thoroughly modern theistic conception of evolution. Augustine held that all development takes its natural course through the powers imparted to matter by the Creator; even the bodily structure of man himself is according to this plan, and therefore a product of this natural development; he taught that in the institution of nature we should not look for miracles, but for the laws of nature; he distinctly rejected the Mosaic idea of the six-day creation in favor of the teaching which, without violence to language, we may call a theory of evolution: that all things developed by causal energy and potency, not only the heavens, but also those living things which the waters and the earth produced, so that in due time, after long delays, they developed into their perfected forms."

This statement of Augustine's faith is entirely wrong. If anyone had put the question

to him that by a law of nature an ape had descended from a fish, he would have repelled the idea as inconceivable; the statement that man came from an ape would have been nothing short of blasphemy to him. Unfortunately for Dr. Osborn, Augustine has left a clear and full statement of his views. This statement shows that he accepted the Mosaic cosmogony literally, with a very few insignificant reservations. Certainly the evolutionist can derive little comfort from his words in his book, "The City of God," translated by Rev. Marcus Dods:

"God, who made the world, has made it so that all things are admirable, and the beauty and order show its divine authorship. If we ask who made it, the answer is God. He also made it out of nothing, and He made it because it was good. All things were made in six days, as revealed by Moses. . . . The human race began with one man, whom God placed in paradise. He was created upright, but was corrupted by his own will and begat corrupted and condemned children. . . . They are deceived who believe those highly mendacious documents which profess to give the history of many thousand years. When reckoned by the sacred writings, not six thousand years have yet passed."

The statements regarding the great antiquity of man merit notice. The evolutionist deals in millions of years. He is extremely prodigal of time. In fact, this is absolutely necessary in order to give his theory even a semblance of plausibility. It may be taken for granted that the opinion of George Frederick Wright, one of the greatest geologists of all time, ought to have some weight. In his "Origin and Antiquity of Man" he sums up his conclusions (pp. 495, 496):

"A study of the history of the world reveals the improvement in the human race except as it has been further fact that there has been no marked tendency brought in contact with the developing civilization that appears in the earliest historical times. . . . The history of the human race as we actually know it gives no countenance to any doctrine of universal and general progress among the races of mankind, but sustains rather a doctrine of predominant natural tendencies to degeneration, which is only counteracted by contact with specially favored nations and by voluntary acceptance of their most valuable ideas and practices.

"While the antiquity of man cannot be less than ten thousand, it need not be more than fifteen thousand years. Eight thousand years of prehistoric time is ample to account for all known facts relating to his development. That his origin was by divine intervention will be the verdict of most sane and candid minds."

The chronological tables used so freely by orthodox geologists have long been accepted as accurate and beyond dispute. On investigation, however, we discover that these tables have absolutely no value as showing the age of the earth, the age of the geological strata, the age of the contained fossils, or the antiquity of man.

Certainly the paleontological record furnishes no evidence worthy of the name, that our globe has been a scene of a process of organic evolution. This paper does not deal specifically with the gigantic obstacles in the way of an acceptance of current geological conclusions. Anyone who cares to inform himself on the subject should read "The New Geology" by George McCready Price. Because of his new views and his unanswerable *expose* of the false paleontological and evolutionary conclusions, he has suffered excommunication from the ranks of modern so-called scientists. They anathematize him, but they do not answer his arguments, not because they would not, but because they cannot. George Barry O'Toole, in "The Case Against Evolution" (p. 126), says:

"The paleontological argument is simply a theoretical construction which presupposes evolution instead of proving it. Its classic pedigrees of the horse, the camel and the elephant are only credible when we have assumed the 'facts' of evolution, and even then, solely upon condition that they claim to approximate, rather than assign, the actual ancestry of the animals in question. In paleontology, as in the field of zoology, evolution is not a conclusion, but an interpretation. In paleontology, otherwise than in the field of genetics, evolution is not amenable to the check of experimental tests, because here it deals not with that which is, but with that which was. Here the sole objective basis is the mutilated and partially obliterated record of a march of events, which no one has observed and which will never be repeated.

"These obscure and fragmentary vestiges of a vanished past, by reason of their very incompleteness, lend themselves quite readily to all sorts of theories and all sorts of speculations. Of the 'Stone Book of the Universe' we may say with truth that which Oliver Wendell Holmes says of the privately interpreted Bible, namely, that its readers take from it the same views which they had previously brought to it. 'I am, however, thoroughly persuaded,' says the late Yves Delage, 'that one is or is not a transformist, not so much for reasons deduced from natural history, as from motives based on personal philosophic opinions. If there existed some other scientific hypothesis besides that of descent to explain the origin of species, many transformists would abandon their present opinion as not being sufficiently demonstrated. . . . If one takes his stand upon an exclusive ground of the facts, it must be acknowledged that the formation of one species from another species has not been demonstrated at all.' 'L'heredite et les grands problems de la biologie generale,' Paris, 1903, pp. 204, 322.)"

It is too much to hope that the men quoted in this article will be considered by the Osborn group as in any sense authoritative. The usual procedure of evolutionists, when confronted with views contrary to their own opinions, is to call their opponents "inconsequential scientists." This may satisfy *them*, but is no answer to the individual seeking for light and truth.

Those who criticise Willam Jennings Bryan and Fundamentalists generally are very loud in

their denunciation of what they call an insolent attempt to restrict the teaching of science. They prate about those who believe in an infallible Bible and who apparently prefer to remain "unenlightened." They are accused of being mediaeval, of believing the earth to be flat, of rejecting the Copernican theory, and the law of gravitation. If they have not actually so expressed themselves, it is because they still have some regard for the good opinions of their evolutionist friends.

To accept the story of Jonah and the whale and of the sun's standing still at the behest of Joshua; to adopt an unwavering faith in a literal interpretation of the Bible—these are sufficient evidence to them of simplicity and gullibility, if not of positive insanity.

They consider the Bible to be excellent food for moral and spiritual hunger, even though its history is false and its science of the crudest character. The Bible thus becomes a human collection of glaring errors and palpable contradictions, the result of an age of pitiable ignorance. Yet, notwithstanding all these defects, it teaches the sublimest spiritual truths! Think of the bad logic of it all! Since time began, this is surely the first instance of a bad tree bringing forth good fruit! The Word of God is damned with faint praise! It is held up for our admiration because of its moral and spiritual value and, at the same time, is derided on account of its crude and mistaken teaching about science. Those who cannot understand how a book can be both morally perfect and historically untrustworthy do not know what feats of legerdemain are possible to modern professors of science.

Accusations of ignorance and obscurantism may be permitted as quite harmless, but these claims to infallibility really try our forbearance.

Of course, the charge that Fundamentalists desire to restrict the teaching of real science is a herring across the trail for the purpose of hiding the real issue. But Fundamentalists rightly insist that teachers supported by the taxpayer should be prevented from teaching as a fact the unproven hypothesis of evolution, which is contradicted by all the evidence and which seeks to discredit the Bible. Let those parents who wish to have this theory taught to their children erect schools for themselves and provide teachers after their own choosing. Why should they compel those who believe the Bible to pay the salaries of men who not only do not believe the Bible themselves but are determined to undermine the faith of the school children? If the evidence really proved the Book to be false we would agree to reject it;

but an investigation of all the data in a critical way fails to destroy the Biblical record and to establish evolution.

At the Cincinnati meeting of the American Association for the Advancement of Science, 1923-24, a sparsely attended session, issued a proclamation intended to silence for all time the protests of all opponents. The decree which came from the throne-room was as follows:

"The evidences in favor of the evolution of man are sufficient to convince every scientist in the world."

This small group of fallible men, unmindful of their own limitations, forgot that scientific questions are not settled by authority, but solely by means of clear evidence, which is certainly absent in this case. Moreover, the declaration is an error. Many of the foremost paleontologists and anthropologists of the day confess their ignorance as scientists as to the origin of man. Dr. Clark Wissler, Curator-in-Chief of the Anthropological Section of the American Museum of Natural History, New York, and an associate of Professor Osborn, made this statement in an interview published in the *New York American* (April 2, 1918):

"Man, like the horse or the elephant, just happened anyhow. So far as has been discovered yet, there was always a man—some not so developed, but still human beings in all their functions, much as we are today. Man came out of a blue sky as far as we have been able to delve back."

Professor W. Branco, the great paleontologist, Director of the Institute of Geology and Paleontology of the University of Berlin, in his "Fossil Man," said:

"Paleontology tells us nothing on the subject. It knows no ancestors of man."

Karl A. von Zittel, another well-known paleontologist, reached the same conclusion. In his "*Grundzuege der Palæontologies*" he says:

"Such material as this (the discovered remains of fossil men) throws no light upon the question of race and descent. All the human bones of determinable age that have come down to us from the European diluvium, as well as all the skulls discovered in caves, are identified by their size, shape and capacity as belonging to *Homo Sapiens* (Modern Man), and are fine specimens of their kind. They do not by any means fill up the gap between man and the ape."

Joseph Le Conte repeats this refrain in his "*Elements of Geology*" (Ch. VI, p. 638), where we read:

"The earliest men yet found are in no sense connecting links between man and ape. They are distinctly human."

J. Reinke, the biologist of Kiel, writes thus

his treatise on "Haeckel's Monism and Its Supporters":

"We are merely having dust thrown in our eyes when we read in a widely circulated book (Haeckel's *Weltanschauung*) the following words: 'That man is immediately descended from apes, and more remotely from a long line of lower vertebrates, remains established as an inevitable historic fact, fraught with important consequences.' It is absurd to speak of anything as a fact when experience lends it no support."

In another book, "Der Turner" (Part I, p. 3), the same author concludes:

"The only statement consistent with her dignity that science can make is to say that she knows nothing about the origin of man."

The illustrious Virchow, in "The Liberty of Science" (p. 30), used these significant words:

"We cannot teach, nor can we regard as one of the

results of scientific research, the doctrine that man is descended from the ape or from any other animal."

Surely, in view of this great uncertainty regarding the origin of the human race, it is serious, not to say unethical, to try, as Osborn does, to impose upon us the theory of man's bestial ancestry by the sheer weight of assertion and authority.

Those who respect their honor and dignity as scientists should refrain from dogmatizing before proof of their theories has been brought forward. We would kindly remind them of the slave in olden times who rode in the triumphal chariot of the Roman conqueror and whose province it was to whisper ever and anon in his ear, *Hominem memento te!* ("Remember thou art a man!").

Reviews of Recent Books

Does the Bible Contradict Itself? By Professor W. Arndt. The Concordia Publishing House, St. Louis, Mo. \$1.00 net.

On account of its vital and timely character, we give this excellent volume the first place in our list this month. The author is professor of New Testament Exegesis and Hermeneutics in Concordia Lutheran Seminary, St. Louis, Mo. He is a thoroughgoing Biblical scholar, knowing how to use expertly the languages (Hebrew and Greek) in which the Old and the New Testaments were originally written. This gives him a peculiar fitness for the work which he has undertaken in this book. He has not picked out the Biblical difficulties that are easy to resolve, but treats effectively those that are most baffling and are paraded most frequently in support of the view that the Bible is a book of errors." Should the questions arise why God permitted apparent discrepancies to appear in His inspired volume, the reply is, such difficulties lead to more intense study of the Word, and often bring out hidden meanings and beauties that would not otherwise be discovered. Professor Arndt's "Introductory Considerations" are of much value, and should be read carefully before the difficulties themselves are studied.

It is wonderful how the apparent discrepancies of the Bible melt away before our author's scholarly and reverent treatment. There is no minimizing of the supernatural element in this work, but everywhere the Bible is accepted at its face value. The work is an admirable combination of evangelical faith and

sound reason, showing that the two walk amicably together. Nearly all the important difficulties are treated here. We would expect an explanation of an outstanding infidel objection, the command for the sun and moon to stand still; but no doubt it was inadvertently omitted. The book has come at the right time. It is as satisfactory as it is relevant.

Facts and Mysteries of the Christian Faith. By Albertus Pieters, D.D. Wm. B. Eerdmans Publishing Company, 208 Pearl Street, Grand Rapids, Mich. \$1.50.

What people need today, as ever, is faith. However, it should not be blind faith nor merely naive faith, but faith that functions in the light of intelligence and reason. The author of this timely and cogent book does not in the least minimize faith, nor does he set reason up against faith, but by a process of reasoning that meets the whole situation, he shows that Christian faith—that is, faith in Christ as the Incarnate Saviour and in the Bible as the divine guide-book—is a most rational act of the soul. For this reason his book is most opportune. It comes just at the time when it is most needed. The method of the book is this: to consider the various fundamental facts and doctrines of the Christian system, show just what they are according to Christ and the Bible, and then, instead of saying dogmatically, "You must accept them," he sets forth their beautiful rationality. It is not dry logic that he uses, but reasoning that breathes and lives, that appeals to the whole mental being of man.

Dr. Pieters is sound in the faith. In order to be rational he does not find it necessary to tear the Bible into bits or to diminish the Christian revelation in the least. He accepts it in all its richness and integrity. How much stronger such an apologetic is than the kind that makes fatal concessions to rationalism and unbelief! Dr. Pieters is a trained theologian, and yet he writes in a simple, straightforward style that makes his book delightful reading for general readers as well as for the technical student. He is the Professor of English Bible and Missions in the Western Theological Seminary, Holland, Mich., an institution of the Reformed Church in America.

America in the Coming Crisis. By J. F. McFeeters, D.D. The Christopher Publishing Company, 1140 Columbus Ave., Boston, Mass. \$1.50.

Peace on Earth Versus Another World War. By J. C. McFeeters, D.D. Christopher Publishing Company, Boston, Mass. \$1.75.

These are two good books. They breathe the true Christ-like spirit. The gist of them is that the only hope of national and world peace is the teaching of Christ and the regenerating power of Christianity. Until all the nations accept Christ in sincerity and truth, peace and good-will cannot prevail. Therefore the great objective should be to make all people Christian. The sub-title of the first book is: "An appeal to Christian patriots to align our country with Jesus for her safety in the next war."

But good and kind and Christ-like as the teaching of these books is, we fear they do not meet the real situation as it is. Not all nations are Christian; indeed, the majority of them are not; and even the so-called Christian nations are far from being thoroughly permeated by the Spirit of Jesus Christ. So what are we going to do in view of the real conditions? The League of Nations and the World Court have members who represent pagan governments. How are you going to get them to accept Christianity and make the Christian faith regnant in such international councils? At present it is impossible—except as Christian representatives silently wield a Christian influence, which it is hoped that they will do. But meanwhile are we to sit by and do nothing for world peace through these international diets because, as yet, we cannot get all of them to accept the religion of Christ? We believe it is far better to try to establish peace with heathen people than to go to war with them.

Again, suppose that, in spite of all our desire for peaceful relations with other peoples, some powerful nation should declare war

against us, and actually make preparations to invade our country, what would we Christians do? Would we not be loyal citizens and help to defend our liberties, as the first article of our National Constitution requires us to do? But God forbid that such an emergency should ever occur. We should do everything in our power to prevent it; and here is where Christian people can make their influence for national and world peace and good will felt among the governments of the earth.

God's Code of Morals: Applied to the New Day. By P. B. Fitzwater, D.D. The Bible Institute Colportage Association, 843-845 Wells Street Chicago, Ill. 30 cents.

Of course, the author of this booklet is thoroughly evangelical, and therefore does not mean to teach that men can be saved by the moral law—that is, the Decalogue; but he does mean that people cannot be saved by grace in Christ, and at the same time trample on the divine law of right. Such a book ought to accomplish two purposes: first, convict the unconverted of sin so as to lead them to Christ; second, guide the regenerate in the way of the Christianly moral life. Thus the law has its different offices for different people. But by none dare it be disregarded. There is no anti-nomianism in the Christian religion; no such corruption of the gospel as to permit men to "sin that grace may abound."

The author treats the Ten Commandments as the authoritative law of God for all people. No one can violate it or any part of it with impunity. He analyzes each commandment in a thoroughgoing way, and shows in what way each may be observed and in what way it may be violated. If people will come to Christ for regeneration, and then order their walk carefully according to God's moral code, they will be good Christians and will exemplify the holy principles of our religion before the world.

Our Church Abroad: The Foreign Missions of the Lutheran Church in America. By George Drach, D.D., Editor-in-Chief. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$1.25.

When interesting facts are recited in an interesting way, you have an ideal narrative. Dr. Drach knows how to write in a lucid and gripping way, and he seems to have injected his own spirit and style into all the contributions to this valuable work. The various bodies of the American Lutheran Church have missions in many foreign fields. The editor

as secured the services of members of these several bodies to write up the history of their foreign missions. The range is very wide. The Lutheran Church of America has missions stations in many foreign countries, among them India, China, Japan, many parts of Africa, Madagascar, and in several parts of South America. Among the bodies whose missionary work is described in this volume are the United Lutheran Church, the Joint Synod of Ohio, the Iowa Synod, the Missouri Synod, the Augustana Synod, the Norwegian Lutheran Church, and the Lutheran Free Church. The book is not only a mine of useful information; it is also an inspirational book, adapted to stir one's interest in the extension of the Kingdom of Christ through all the world. The story of self-sacrifice and heroic service spurs one to want to do his own best, and have a part in this great and salutary work. How exciting is the work, to cite only one example, the far-off Island of Madagascar! This book should be read by all adherents of the Lutheran household, and will prove of interest to Christians of all persuasions who desire to win the world for Christ.

Lesson Commentary for Sunday Schools (1927). Edited by Charles P. Wiles, D.D., William L. Hunton, D.D., and D. Burt Smith, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$1.75.

It is indeed a pleasure to commend this Lutheran commentary on the International Sunday School Lessons for 1927, as we have previously commended its predecessors for a number of years. In looking over these commentaries we note that the high standard of former years has been kept up. Not only is the treatment thoroughgoing and informing, but everywhere it is evangelical, true to the Word of God, loyal to Christ. It is gratifying to know that an assembly of scholars like these could write so much on the Bible in the way of exposition, and not one of them ever strike a discordant or uncertain note. Evidently those people who sometimes intimate that Lutherans are not "converted" are in error. How could men and women write in so spiritual a way about the Holy Scriptures and be so loyal to them without knowing the regenerating power of the Holy Spirit?

Besides the editors above named, quite a number of outstanding members of the United Lutheran Church, all of them Biblical scholars, have contributed to this volume, thus making it both rich and varied in contents. Each lesson is treated in this way: the lesson text according to the American Revision; a suggested

outline; oriental side-lights; the geographical and historical setting; the lesson analyzed and interpreted; the lesson illustrated and applied. Fellow-teacher, or any one else desirous of studying the Word of God, can you find anywhere a manual of more value than such a treatment suggests? This book is of great importance to Lutherans, but people of other communions should get it also, for the Lutheran Church is ever ready to share with her neighbors the good things of Christ and His Holy Word as she discovers and interprets them.

Prayer: An Examination in the Light of the Scriptures. By Arno C. Gaebelien. Publication Office, Our Hope, 456 Fourth Avenue, New York. \$1.00.

After reading so alarming a book as the one just reviewed, you feel that you should fall upon your knees and beseech God to help this poor, tottering old world. Dr. Gaebelien has given us a compelling book on prayer. He does not indulge in useless speculations as to how God can answer prayer, or how He is able to correlate answers to prayer with the "reign of law." Like a true Christian, our author holds that the God who created the universe and ordained its laws is master of the situation when His children call upon Him for special deliverance. The major part of this serviceable volume is occupied with what each book of the Bible has to say about prayer. No other book, as far as we know, covers the same Biblical ground. Thus the work has about it the element of distinction and originality. The treatment is eminently satisfactory. The Bible is its own best vindicator. Let it speak for itself, and its message will not return to its divine Author void, but will accomplish that unto which it has been sent. The author is a most diligent and devoted Biblical student. He also has the spiritual mind, which more than any other qualification, is needed for interpreting the Bible.

Christ or Bolshevism. By Hugh W. White, D.D. Address the Author, Yengcheng, Kiangsu, China, or the Presbyterian Committee of Publication, Sixth Street, Richmond, Va. 20 cents.

There are revelations in this pamphlet that cause one's blood to tingle. Bolshevism seems to have become a world-movement, seeking to overturn all present governments. The whole world is to be revolutionized, not by peaceful means, but by war, violence, bloodshed, such as have never been known before upon the earth. According to our author, many Jews are implicated in the universal plot. Some of

the Bolshevistic leaders. Consciously or unconsciously, the Modernists are playing into anarchistic and communistic hands. Their purpose is to destroy Christianity by these subtle attacks on the Bible within the church, and thus ripen the world for the Bolshevistic regime and world-view, which is that of atheism and the rule of the proletariat. These deep plotters are even encouraging the pacifists to weaken the authority of the government of the United States in case war should be declared against our country, so that she could not induce her citizens even to defend their flag and country. We have often wondered whether, if our government ever should be persuaded, through the present propaganda, to announce to the world that she would not go to war for any cause, the Turks or the Bolsheviks would not see that their opportunity had come to destroy Christianity and our present civilization. This book is a veritable *expose*. As we said of the author's previous work, "Demonism Verified and Analyzed," this brochure is "an eye-opening and mind-compelling book," even though its subject matter is very different.

The Parish School Hymnal. Authorized and Published by the United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 75 cents per copy; 100 copies, \$60.00.

The reviewer himself is not musical, at least not in the technical sense; but he has asked several persons who possess musical talent to look over this hymnal and give their judgment. It turns out to be entirely favorable, even enthusiastically so. Of course, the book contains many of the old favorite hymns that have become classic in the Christian Church, and this is right. Let a Christian assembly sing one of the old hymns of the sanctuary, one that has a real singable melody, with appropriate words, and note how they make it ring. This book also has some new hymns that are very appealing. Being intended for parish schools, the music is well adapted for young people and children; and yet the older people whose musical tastes have not been spoiled will also enjoy this kind of music. Being a Lutheran publication, you can depend upon it there is no rag-time music between these covers, and nothing suggestive of jazz. The hymns are all simple, singable, dignified and reverent. There are three beautiful liturgical services, one for general occasions, one for Matins, and one for Vespers. Then follow versicles to be read responsively; collects and prayers for various occasions and seasons; Scripture readings, citing the places of the Gospels for the Church Year;

Luther's Small Catechism; then the rich collection of hymns. It would seem to us that this book would be appropriate for all kinds of young people's meetings and Sunday School, as well as for the meetings of the parish school. The fact that greatly impresses us is this: such services and such music will certainly cultivate reverence and spirituality in the hearts of children and young people.

* * *

The Skeptic's Dismal Outlook



ALL of us know that Mark Twain was a good deal of a skeptic. We would not like to class him as an out-and-out infidel; but he did say many things that were adapted to cast discredit on Christianity. But did his skepticism give him a bright outlook on the human family and its future history? Far from it. This is what he wrote in his "Autobiography" (Vol. II, p. 37):

"A myriad of men are born; they labor and sweat and struggle for bread; they squabble and scold and fight; they scramble for little mean advantages over one another. Age creeps upon them and infirmities follow; shames and humiliations bring down the prides and their vanities. Those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care, misery grows heavier year by year.

"At length ambition is dead, pride is dead, vanity is dead; longing for release is in the place. It comes at last—the only unpoisoned gift earth ever had for them—and they vanish from a world where they were of no consequence; where they achieved nothing, where they were a mistake and a failure and a foolishness; where they left no sign that they had existed—a world that will lament them a day and forget them forever."

That surely is lugubrious enough. And it came from a man who was a humorist, and was supposed to see the bright and breezy side of human life. But he was a doubter, and he spoiled everything, and even made his humor a tragedy.

Turn to the Bible, and see the difference. "All things work together for good to them that love God;" "Let not your heart be troubled; believe in God and believe in Me in my Father's house are many homes."

Turn to Christian Augustine: "O God, thou hast made us for thyself, and our heart is unrest until it rests in thee." The Westminster Confession, a Christian creed, is also much better: "The chief end of man is to glorify God and enjoy Him forever."

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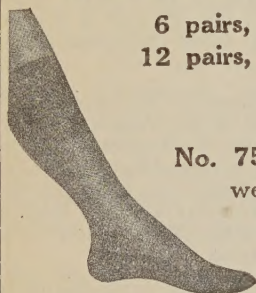
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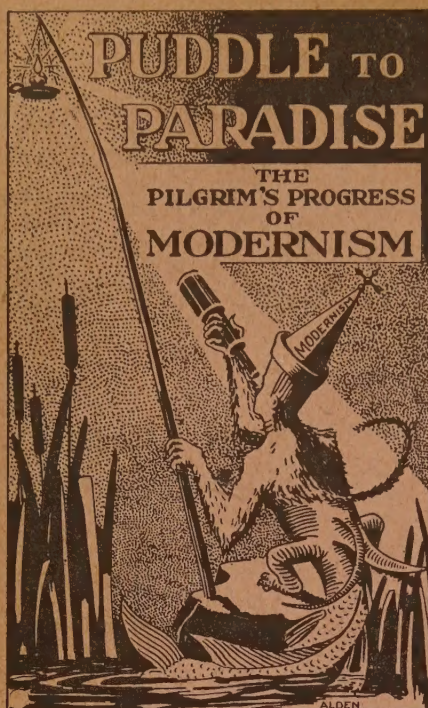
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Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

My candid judgment is that my dollar invested in these booklets has yielded me the greatest profit of any dollar that I have invested for twenty years."

Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

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